NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment---Without Compromise.

VOLUME VI.---NO. 27. NEW-YORK, THURSDAY, DECEMBER 4, 1845. WHOLE NUMBER 287.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

Sydney Howard Gay,
Maria Weston Chapman,
Edmund Quincy,
} Editors.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

TERMS.—$2 00 a year, in advance; $2 50 if no paid within six months.

☞ $10 00, in advance, will pay for SIX copies, for one year, sent to one address.

☞ TWENTY copies, or more, will be sent to one address, at $1 50 each.

H. N. HENRY, PRINTER.

Pro-Slavery.

From the Barnstable Patriot.

JONATHAN WALKER, AND HIS BOOK.

We spoke last week, of a communication we had received from this man. We have read it since, and find it an attempt at a reply to the Pensacola Gazette, a string of nonsense which we shall not publish, surely; and Jonathan Walker can have it again if he wants it. We have had his "Narrative" on hand a good while, and intended to bestow some notice upon it before this; and, more especially, as we find *ourselves* complimented therein. On the 97th page of the Narrative, is the following:

"Some editorials of the Barnstable (Massachusetts) Patriot have gone forth to prejudice the people's minds against every reasonable measure calculated to aid the abolition of Slavery, and to cherish a pro-slavery feeling. I lament the *depravity* and lack of dignity which seem to preside over the genius of its editor."

Thank you, Jonathan Walker: your lament of our *depravity* is probably about as *sincere*, as your assertion about our "editorials" is *true*. Instead of prejudicing people's minds against every reasonable measure calculated to aid the abolition of Slavery, our editorials have been calculated to remove the infatuation which "people's minds" seemed to be clouded with, relative to you. If anything will rivet fast and forever, and more closely, the chains of the slaves—and render their restoration to freedom *impossible*—it is the operations and exertions of such unprincipled fellows as yourself, and the publication of books like your Narrative. Jonathan Walker—we consider you a humbug—a hypocrite. You lament our "*depravity!*" Lament, and mourn for, and repent of *your own iniquities!*

We see you got Mrs. Maria Weston Chapman to introduce your book to the public with a preface, to which she puts her own name—and in that preface she says—"I had long known his character as *a man of the strictest veracity, and the highest conscientiousness.*"

Indeed, Mrs. Maria Weston Chapman! You had better gone to Harwich, and made inquiry about the *veracity* and *conscientiousness* of Jonathan Walker!

Mrs. Maria Weston Chapman is an amiable, accomplished lady, a beautiful writer, and, no doubt, truly a philanthropist. She is devoted to the cause of abolitionism, and we lament her mistaken notions about the true course to effect it; and we lament, too, her susceptibility to imposition from such chaps as Jonathan Walker.

Well, for Walker's book. It is a tedious story of his stealing seven slaves from their masters, in Pensacola, and carrying them off in his boat. After being a fortnight knocked about among the Keys and harbors of that coast, pretending he was going to the Bahamas, he was taken charge of by a couple of wrecking sloops, and carried to Key West—from thence he was conveyed back by steamboat to Pensacola. The slaves were returned to their masters. Walker was tried, more fairly than we should have expected,—convicted, of course, of slave-stealing, punished, by standing in the pillory—having S. S. (for slave stealer) branded on his hand—and being imprisoned, paying fine, costs, &c. On the whole, we think he was quite leniently and fairly dealt with—and, in our opinion, was punished no more than he deserved. He knew the law—he deliberately violated it—he knew its penalty, and that he had fully incurred it—and in the administration of the law upon him, even as he has recorded it, we see evidence of forbearance and mildness on the part of the authorities and the people of Pensacola, which, under the very aggravating circumstances attending Walker's slave-stealing, we should hardly have expected.

Walker ought to be ashamed of himself for writing such a book. He should have *lamented* his own "*depravity*," which tempted him to steal the slaves, and when he got home again, have betaken to himself an *honest* employment, to procure himself and his family a living, instead of roving about the country, exhibiting his branded hand, and palming himself off as a philanthropist and martyr, Christian, &c.

From the Daily [N. Y.] Globe.

TERRIFIC TITLE!

We have received the first number of a seven by nine abolition paper, entitled the "*Free State Rally and Texan Chain-Breaker.*" It first saw light in Boston, and is "to be published weekly, or oftener, till the Texas question is settled." What will Prentice say when *he* sees it? We fear the poor thing will despair of getting his *Chimpanzee Advocate* before the people, if his fellow-partisans are so vain and foolish as to divide their strength and resources, and fool away their substance in publishing new papers here, there, and everywhere; and the consequence will be, that he will never be head fugleman for the niggers at Washington, but will remain in the editorial *cheer* of the *Louisville Journal*, cracking his stale jokes as formerly, and as *now*. Poor Prentice! Little did he think when he left the Wooden Nutmeg State, "to seek his fortin'," that he would be doomed to such a sad disappointment as the non-fulfilment of his high hopes in regard to the contemplated Washington organ, the *Congo Journal and Chimpanzee Advocate*. It was but a few days ago that he protested against the publication of an abolition paper in Cincinnati, on this ground, and now to fill his cup of sorrow (not whisky) to the brim, up starts the *Free State Rally and Texan Chain-Breaker!* This *Chain-Breaker* is to be published once a week, *or oftener*, until the Texas question is settled, they say: which means that it is got up for the purpose of preventing the union of Texas with this Republic. In that case we think it ought to be published once a minute, if not oftener.

From the same.

"FREE NEGRO SUFFRAGE IN NEW-YORK."

Under this head, the *Richmond Enquirer* of the 19th instant, contains an article on the policy pursued by the Whigs of this State in regard to negro suffrage; and after rapping the *Express* and the *Tribune* severely over the knuckles, it says:

Can any patriot look on the picture, and not deprecate the Whig movement in New-York, to place the blacks on a par with the white voters? Instead of a full extension of the right of suffrage to the free negroes, we hope to see the present modified right of suffrage stricken entirely off—as is warmly recommended by some of the New-York Democratic papers. We call upon the New-York Democracy to stand their ground upon the resolutions of the New-York city Democracy, and to put down all the factious movements of the Whigs, on this important question.

We are glad to see that this subject has excited attention, and we hope it will be warmly and thoroughly discussed throughout the Union. While we are about it we may as well ask the editor of the *Enquirer* what he means by the phrase, "*some* of the New-York Democratic papers?" Will he be kind enough to name *some* of them?

Selections.

ON THE RESULTS OF EMANCIPATION IN THE BRITISH COLONIES.

In order to obtain a just view of the results of emancipation in the British colonies, it is necessary to bear in remembrance a few important facts relating to the former slaves and their masters.

The slaves were regarded and used as absolute property; their persons could be sold, their labor coerced, and their family connexions, such as they were, broken up at discretion. They had no protection in law against cruelty or oppression, to whatever extent it might be carried short of wilful maiming or murder; nor in cases of this nature was their evidence valid against their masters. And the same law which reduced them to this degraded and helpless state, subjected them to heavy penalties for the slightest infraction of its requirements, and the most venial of offences committed by them, were treated as heinous crimes. Such was their legal condition.

With respect to their actual treatment, it is sufficient to state, generally, it was of a most atrocious character. A cursory examination of official records will show that. But one fact in particular stands out in all its frightful enormity, to prove the murderous cruelty of the system, to the horrors of which they were subjected. In a period of eleven years, ending in 1829–30, it was discovered that the slave population of the colonies had decreased upwards of 52,000! And this waste of human life was found to have arisen from over-working, under-feeding, and severity of discipline. Their condition, to use the words of Lord Stanley, was one of "unredressed justice, bitter oppression, and hopeless wrong."

We turn from them to their masters, for the purpose of ascertaining what was their condition, in an economical point of view, under the system of Slavery. It may be granted that some of them were possessed of large fortunes, but it is an undoubted fact, that the great bulk of them were in a state of decay long before the abolition of Slavery, or even of the Slave-Trade, though they had the entire monopoly of the British markets, and were allowed large bounties, as well as drawbacks of duty, on the surplus produce they shipped to foreign ports.—Here is the proof. On the 23d November, 1792, a Report was prepared on the sugar-trade of Jamaica, by a Committee of the House of Assembly, which contains the following passage:—"*In the course of twenty years, 177 estates in Jamaica have been sold for the payment of debts; 55 estates have been thrown up; and 99 are still in the hands of creditors.*" And it appears, from a return made by the Provost Marshal, that "80,121 *executions, amounting to* £22,563,786 *sterling, had been lodged in his office in the course of twenty years.*" A gleam of prosperity followed the revolution of St. Domingo, but in a few years the sky was again overcast, for we find in another Report of the Assembly, issued in 1804, and printed by order of the House of Commons in 1805, the following passage:—"Every British merchant holding securities on real estates is filing bills in Chancery to foreclose, although when he has obtained his decree he hesitates to enforce it, because he must himself become the proprietor of the plantations, of which, from fatal experience, he knows the consequence. No one will advance money to relieve those whose debts approach half the value of their property, nor even lend a moderate sum without a judgment in ejectment and release of errors, that at a moment's notice he may take out a writ of possession and enter on the plantation of his unfortunate debtor. Sheriffs' officers and collectors of taxes are everywhere offering for sale the property of individuals who have seen better days, and now must view their effects purchased for half their value, and at less than half their original cost. Far from having the reversion expected, the creditor is not satisfied. All kind of credit is at an end. If litigation in the courts of common law has diminished, it is not from increased ability to perform contracts, but from confidence having ceased, and no man parting with property but for an immediate payment of the consideration. *A faithful detail would have the appearance of a frightful caricature.*" In 1807, the House of Commons printed another report of the Jamaica Legislature, from which we learn, that "*within the last five or six years, 65 estates had been abandoned, 32 sold under decrees of Chancery, and 115 more respecting which suits in Chancery were depending, and many more bills preparing.*" From these facts, the reporters say, "*the House will be able to judge to what an alarming extent the distresses of the sugar planters have already reached, and with what accelerated rapidity they are now increasing; for the sugar estates lately brought to sale, and now in the Court of Chancery in this Island and in England, amount to about one-fourth of the whole number in the colony.*" In 1812; the case of the planters of Jamaica was recommended to the attention of the King, on which occasion it was stated, that "*the ruin of the original possessors has been completed. Estate after estate has passed into the hands of mortgagees, and creditors absent from the Island, until there are large districts, whole parishes, in which there is not a single proprietor of a sugar plantation resident. The distress,*" it is added, "*cannot well be aggravated.*" Now, it must not be supposed that the foregoing statements were applicable to Jamaica alone; for we have the testimony of Mr. Marryat, a gentleman deeply interested in West India property, given in his place in the House of Commons, in 1813, that "*there were comparatively few estates in the West Indies, that had not, during the preceding twenty years, been sold or given up to creditors.*"—One quotation more will bring the history of the West India distress up to the year 1832. In the address of the West India body to the British nation, signed by the most eminent of its members resident in Great Britain, they say, "*the alarming and unprecedented distress in which the whole British West India interest is involved,*" justified them in imploring Parliament "*to adopt prompt and effectual measures of relief, in order to preserve them from inevitable ruin.*" Viscount Goderich, then Colonial Secretary, in commenting on this subject, in a despatch, dated 5th November, 1831, observes, "The existence of severe commercial distress amongst all classes of society connected with the West Indies is unhappily too evident;" and in stating the great cause, his Lordship said, "without denying the concurrence of many causes, it is obvious that *the great and permanent source of distress* which almost every page of the West Indies records, IS TO BE FOUND IN THE INSTITUTION OF SLAVERY. It is in vain to hope for long-continued prosperity in any country, in which the people are not dependent on their own voluntary labor for support—in which labor is not prompted by legitimate motives, and does not earn its natural reward." And again, "*I cannot but regard the system itself as the perennial spring of those distresses, of which, not only at present merely, but during the whole of the last fifty years, the complaints have been so frequent and so just.*"

With these facts before us, we may now pass on to consider the results of emancipation.

First. In reference to the emancipated classes. It may be asserted, without fear of contradiction, that whatever opposing causes may have obstructed the full development of the benefits of freedom in their case, their moral and physical condition has been wonderfully improved, and the first great object contemplated by the abolition of Slavery fully realized. If it were needful, we could adduce in support of this gratifying fact, the unbroken testimony of every official person in the British colonies, from those who superintended the transition from Slavery to freedom, down to those who are now employed in administering their affairs. The dispute, in point of fact, is not whether the emancipated slaves have been benefited by freedom, for the planters are inclined to exaggerate those benefits, but whether their late masters have been injured by it. Yet it may be well to quote the deliberate opinion of Lord Stanley, founded upon the ample data in his possession, as Colonial Secretary, given to the Spanish minister in 1842. His Lordship says: "There are some unquestionable facts, and some broad results of the British emancipation, on which all men are agreed." These he enumerates as follows:

"1st. It will be found that the British emancipation took place without the occurrence of a single instance of tumult or disturbance, or employment of military force; and that the joy of the negroes on the 1st of August, 1838, was orderly, sober, and religious, and was manifested throughout the colonies, by prayers and thanksgivings offered up in the churches.

"2d. It will be found that the emancipation of the 1st of August, 1838, was absolute and unqualified, and that there does not exist in any colony a single law which makes any distinction between white men and black, or between black men coming from Sierra Leone, or elsewhere, and those who are natives of the West Indies.

"3d. It will be found that since the emancipation, the negroes have been thriving and contented; that they have raised their manner of living, and multiplied their comforts and enjoyments; that their offences against the laws have become more and more light and unfrequent; that their morals have improved; that marriage has been more and more substituted for concubinage; and that they are eager for education, rapidly advancing in knowledge, and powerfully influenced by the ministers of religion.

"Such," his Lordship adds, "are amongst those results of the British emancipation, which are plain and indisputable. And before proceeding to the controverted questions of the amount of labor to be obtained from the negroes, and the value of property, it is proper to observe, that whatever may be the conclusions on these questions, *the results which have been enumerated, constitute, in the estimation of her Majesty's Government, and of the British people, the complete success of the British emancipation, in so far as relates to the primary and paramount objects of that act. These objects,*" he observes, "*were to substitute for a system which is contrary to justice and humanity, and repugnant to Christian principles, one which should render an oppressed and degraded portion of our fellow-creatures happy and contented, and raise them in the scale of society and Christian life, by protection and instruction, and the enjoyment of equal rights.* It was no doubt of great importance that the further objects of agricultural and commercial prosperity should be also secured; but these objects, however important in themselves, were merely secondary to the others; and how little they were deemed to be worthy of being placed in comparison with them, is evinced by the preliminary grant of twenty millions sterling to the planters in compensation for such losses as they might be exposed to."

It would be easy to follow these general statements of the results of emancipation given by Lord Stanley, with details of a most striking and encouraging character; and to show that every year since the great event has taken place, there has been an advance in the material condition and moral habits of the people. The proof of this pleasing state of things will be found in the rapid acquirement of land for cultivation on their own account—the formation of free villages, distinct from the estates to which they formerly attached—the construction of better habitations to dwell in—the improved character of their clothing and food—the extension of education among the rising youth—the vast increase in the means of religious instruction which has been afforded them—and, as a consequence, their rapid improvement in social virtues and religious excellence.

In addition to the testimony of Lord Stanley, we may add, because it is of later date, the substance of replies to queries transmitted to the British colonies, recently received, "On the general condition and habits of the emancipated negroes," with the use of which we have been favored. It may be regarded as the united testimony of missionaries, planters, and magistrates, with whom the correspondence has been carried on. We begin with JAMAICA:—"The physical condition of the negroes is greatly improved since emancipation. They are generally cheerful and happy, and altogether their appearance betokens improvement; they are better fed and clothed; disease seldom visits them; cutaneous affections have almost ceased to afflict them, and 'yaws,' a severe disease, has become very rare; the duration of life has consequently improved; there has been a great improvement in the condition of the women; their children are reared with increasing care, and there is abundant evidence of the maternal solicitude exhibited towards them. In their habits the negroes are generally moral, scarcely a case of concubinage is now to be met with among them, the zeal of missionaries has effected a complete revolution in this respect, the number of marriages now is equal, in its ratio, with that of other civilized countries." From an official return, we learn that the number of marriages which have been solemnized in Jamaica, from 1841 to 1844, amounts to more than 28,000. DEMERARA:—"The condition of the emancipated classes is improved beyond description. They are better fed, being able to obtain fresh meat, on which they thrive better than on salt provisions. Their clothing is much better, and where temperate habits have been formed, there is every prospect of lengthened life The women are generally healthy and robust, and are most anxious about their children. The moral habits of the negroes are improved in every respect. The number of marriages is increasing, and generally, there is a decided improvement." BERBICE:—"The general physical condition of the laborers is much improved. The effect of emancipation on the women has been to render them more domesticated and attentive to their offspring. Their moral habits are decidedly improved, and were it not for the pernicious example set them by the whites, the improvement would be still greater. The average number of marriages is five hundred yearly. The proportion is one hundred to one in favor of freedom.". TRINIDAD:—"The physical condition of the emancipated class is improved. The women are improved; their children receive from them every attention which maternal affection can suggest. There is no very decided improvement in moral habits—the black, colored, and white, live in concubinage as heretofore. Nevertheless, there is some increase in the number of marriages." We have selected these colonies because they are the largest, and are the most important. If in Trinidad, the moral improvement is not so great as elsewhere, it is to be attributed to the want of sufficient wholesome religious instruction, which as yet, unhappily, has not found its way thither.

Secondly. In relation to the West India body.—They predicted that complete ruin would result from emancipation. In a manifesto issued by them in 1831, they deliberately stated it as their "well-founded conviction, that 'the speedy annihilation of Slavery,' would be attended with the devastation of the West India colonies—with loss of lives and property to the white inhabitants—with inevitable distress and misery to the black population—and with a fatal shock to the commercial credit of the empire." In no one particular has this sinister prediction been fulfilled. The transition from slavery to freedom was most tranquil; not a single proprietor or white man was injured, either in person or property; the emancipated slaves, as we have already seen, derived the greatest benefits from that act of justice; the credit of the West Indies is now better than during the existence of Slavery; and the commercial intercourse between Great Britain and the colonies, has been in every respect, improved by its abolition. Individuals may have suffered, and may still be suffering, from this great event; but the great mass of the population, including the proprietors as well as the laborers, have derived the highest advantage from it. The safety, and we may add the policy of emancipation, has been demonstrated.

We now turn from the predictions to the complaints of the West India body, for the purpose of ascertaining how far they are founded in truth. The complaints from the smaller colonies, if indeed they complain at all, are so feeble as to merit no attention. It is from Jamaica, British Guiana, and Trinidad, that complaints are loudest, and they resolve themselves into a cry for more labor. It is believed, upon good evidence, that this cry is factitious. There is at this time more labor in the British colonies, than there was at the termination of Slavery, though it is well known that during the apprenticeship, which continued until 1838, the mortality was as great as during the latter years of Slavery. But since the complete termination of Slavery, there has been in some of the colonies a rapid, and in all a steady increase in the population. By the census of the British West India colonies and of British Guiana, taken in 1844, and recently laid before Parliament, imperfectly as it appears to have been made up, there can be no doubt of a considerable augmentation of the population by natural means. In Jamaica, the Governor informs us, that there are 20,512 children under six years of age more than there were in 1834. In Tobago, the increase for the last five years has been from two to three per cent. per annum. In Barbadoes, much beyond that. The increase in Antigua has been 2,000 within the last four years. In Montserrat, the increase appears to have been 2,753 since 1838; and in British Guiana, the Creole population is steadily increasing. In the other colonies there is a decided increase, but the figures cannot be given. This cheering increase contrasts most satisfactorily with the rapid decrease of the population under Slavery and the apprenticeship.

The great bulk of the labor in the colonies is still available for agricultural purposes. What is wanted is capital to secure it, and intelligence to apply it in the right direction. If, in opposition to this view of the case, it be said that the produce exported from the colonies has been greatly reduced under the free system, we admit it. But this does not prove that there is less available labor than heretofore, it simply indicates that certain causes have been in operation to bring about this result. To those who have closely studied the question, those causes are obvious enough. Let any one look through the Parliamentary Reports, which from year to year have been laid before the Legislature, and he will not fail to perceive, that the legislation which ushered in the epoch of complete freedom, and the flagrant injustice which marked the conduct of too many of the planters, begot a spirit of resistance and estrangement, the effects of which are visible at this hour. It was this treatment of the emancipated classes which drove a large number of them from the estates, which led to the formation of independent and free villages, and to the purchase of considerable lots of land, and consequently, decreased the amount of sugar cultivation. The number of freeholds purchased since emancipation, in Jamaica, is nearly 20,000, and in British Guiana, nearly 5,000, other colonies in proportion.

To the unwise course referred to, may be added the almost unparalleled droughts which raged for several years in the largest sugar colonies; and the inability of a large body of planters to secure by regular money-payments, the services of the laborers which surround them. It must not, from this remark, however, be inferred that the cost of labor is high. We have before us a large body of evidence on this point, recently obtained from the West Indies and Guiana, which shows that labor is, and may be had on moderate terms. In Jamaica, wages range from 1*s.* to 1*s.* 6*d. per diem*; in British Guiana, from 1*s.* 4 1-2*d.* to 1*s.* 8*d. per diem*; and in Trinidad, from 1*s.* 3*d.* to 1*s.* 8*d. per diem*, for the first class laborers. When work is performed by the job, the laborers can earn more; but the rates of wages are falling generally in the colonies; and again we assert, that capital, and not labor, is the principal thing wanted, to secure what, it is said, is so much coveted. Of course we do not shut out from our consideration the serious disadvantages resulting from the non-residence of proprietors; and that, under the present expensive system of management, or rather mismanagement, much capital is wasted that might be most beneficially employed; nor do we forget the difficulties, almost amounting to resistance, thrown in the way of agricultural improvements by men of the old school, whose influence is too much felt and feared in the emancipated colonies. But there is a cure, we trust, for these evils, for wiser men, and better habits are beginning to appear. The old system, it is found, will not do. The practice of Slavery and the privileges of freedom will not coalesce.—Most heartily do we hope, that those at present interested in plantation property may be wise in time, and yield to the exigencies of their position. Those who happily have done so, are reaping a rich harvest as the reward of their practical sagacity, and they have already demonstrated that the cost of production by free men is much less than that by slaves.

As to any serious loss having been sustained by the West India body, as a whole, by emancipation, we are more than sceptical. Individuals may have suffered from it, but we believe them to be few in number. And more than this, we affirm, that their losses, in the great majority of cases, have resulted from other causes than the abolition of Slavery, such as heavy mortgages which they could not pay off, even with the aid of the compensation money allowed them; the exhausted soil, or the unfavorable situation of their estates; and the dogged resistance they have offered to the new order of things. But, making every allowance that can be fairly claimed for individual cases, we observe, that if there has been a diminished export of produce since the period of complete emancipation, it has been more than compensated by enhanced prices. The average price of sugar during the four last years of Slavery, was 27*s.* 6*d.* per cwt.; the average price during the six years of complete freedom has been about 39*s.* 1*d.* per cwt. But not to dwell on the point, it is now clear that production reached its lowest point in 1841, when the amount of sugar exported to Great Britain was 2,148,218 cwts.; in 1844, 2,503,567 cwts. exclusive of the quantity imported from Mauritius and the East Indies; and this year, there can be no doubt, from the advices which have been received, that the quantity of sugar exported to Great Britain will be much larger than at any period since the abolition of Slavery took place. Indeed, we may say, that the cry now is, not so much for labor for ordinary, as for extraordinary purposes. The planters complain that they have not enough hands to take off their crops; they want *continuous* labor, that is, they want during the season of crop, their laborers to work from sixteen to eighteen hours a day, which few of them will consent to do, occupying, as it does, from five to six months in the year. But even in this case, *arrangement*, and not labor, is the thing principally required.

We have dwelt longer on this subject probably than it deserves, and we therefore turn from it to contemplate once more the vast blessing which has been conferred on upwards of 700,000 human beings, by the great act of emancipation. The whip no longer sounds in their ears, as the stimulant to labor, and the instrument of torture; the fetter no longer galls their limbs; the market-place no longer beholds them submitted for sale, in lots to suit purchasers; the anguish of forcible separation is no longer felt or feared; instruction is no longer interdicted. The preaching of the Gospel is no longer forbidden. Masters of their own persons and their own labor, the emancipated slaves can now bestow it when and where they please, as may best suit their taste, or serve their interests—the marriage-tie hallows and blesses their unions—the relations of parents and children exist, and cannot be severed by the caprice or will of slave-masters—the chastity of woman can no longer be violated with impunity, nor the hearts of mothers lacerated by the base and degraded uses to which their offspring were devoted. These are some of the results of emancipation. And let it be remembered, that the liberty which has been conferred, with all its present and future privileges and blessings on the existing generation, will be transmitted to their children, and their children's children, to the remotest generations. It were, to view this great subject in its lowest and most sordid light, to make the measure of its necessity and value to depend on the amount of exportable produce raised in the British colonies. Yet what was sound in morals, has been found wise in policy. What would have been the condition of the West India body at this time, had not the abolition of Slavery taken place? In 1832, they were on the verge of ruin, their credit in the money-market utterly gone, and their slaves decreasing at the rate of 5,000 per annum. They had stimulated production by the most cruel means, to its utmost limit, to cover the interest due on the vast mortgage-debts to creditors in the mother-country, and to meet the current expenditure of their estates; and with what effect, let Lord Stanley answer. "In all the islands," he said, in 1832, "they had been a general increase in the production of sugar, and a corresponding decrease in the amount of the laboring population." His Lordship illustrated his statement by facts, drawn from official records; for instance, the medium slave population, in Jamaica, during the three years ending June, 1826, was 334,393, and the average quantity of sugar raised was 1,354,488 cwts. The medium population during three years ending June, 1832, was 327,464, the average amount of sugar raised, 1,410,026 cwts.! Demerara showed a more frightful result. For the first period referred to, the slave population was 72,722, the quantity of sugar raised, 652,336 cwts.; for the second period, the population had decreased to 67,741, and they were compelled to produce 806,120 cwts. of sugar! Now what did emancipation do when it arrested in its course this murderous system? Did it complete the ruin of the West India body? No! It restored their lost credit. It took from them the weapon with which they were destroying themselves, and we venture to say, that were the alternative placed before them this hour, of returning to the system which has been abolished, they would utterly refuse it on the mere ground of pecuniary gain. But Slavery has been abolished throughout the British colonies, and the songs of freemen have succeeded the wailings of slaves. The rights of humanity have been vindicated—the demands of justice have been met—and the claims of religion have been regarded; the person, the liberty, the property of the late slave have been declared inviolable; and now, under the protection of impartial law, he can sit as a free man beneath the shade of his own palm-tree, "none daring to make him afraid."

From the True [New Hampshire] Democrat.

CHARLES G. ATHERTON.

"Had any Southern man betrayed the rights of the South as that fellow has the rights of the North, by G—d he never should have left that Hall alive." Such was the exclamation of a haughty Southerner within ear-shot of a friend of ours, when Charles G. Atherton introduced his first most infamous gag-law into Congress. This man—whose course in Congress in reference to the sacred right of petition, and the demands of humanity for an unfortunate and crushed portion of God's creatures, merits only the unmitigated scorn and contempt of every freeman in New England—we perceive is announced to address the Democracy of this region on the 17th inst. at this place. He who has become notorious the Union over, as the most servile Northern sycophant that ever crouched at the feet, and pandered to the insatiate lust of the slave-power in Congress—who first placed his foot on the sacred right of petition, and has time and again spurned and trampled the prayers to Congress, that have borne our signatures, and that of hosts of men and women of this vicinity, for constitutional justice for the oppressed and wronged in the land—this man will, on the 17th instant, address our citizens on the sacred principles of Democracy. With the same propriety might Gibbs, the pirate, be sent amongst us to lecture on the principles of morality. Charles G. Atherton sent to lecture freemen, every one of whom he has aided to gag according to law—every one of whom he has stripped of the freedom of speech—the right even to pray to their servants for a redress of grievances! Here is no place for him. If he must lecture on Democracy, let him go south where he is appreciated, and there, in sight of human flesh auctions—within sight of the manacled bondman, and where his voice might appropriately mingle with the hiss of the driver's lash, and the captive's shriek—there let him preach Democracy! In free New Hampshire, and as *one of her politicians*, he deserves only contempt and scorn. He soils the very ground on which he threads. We speak of him only as a public, and not as a private man, and here we speak plainly. We hate and denounce the tyrant wherever found.

From the Youth's Cabinet.

SPIRIT OF SLAVERY.

Slavery cannot endure the light. The genius of the whole system is darkness. Every attempt at discussion on the subject proves the truth of this assertion.

Not long since a gentleman in Virginia wrote us for a commission of agency for the Cabinet. We wrote him that we would grant it, but doubted his success, as the paper was opposed to the "peculiar institution." He answered our letter, commending our frankness, and expressing his approbation of our sentiments. In the haste of writing, he omitted his signature, and as we had occasion to write to him again, and had forgotten his name, we sent his letter to the postmaster, requesting that it might be handed to him, and answered with his proper signature. The gentleman writes us as follows:

"The postmaster to whom you sent back the letter, exhibited it to the townspeople; who, from a sentiment expressed in it, have deliberated whether it were better to give me a coat of tar and feathers or actually hang me outright."

This is as bad as Kentucky chivalry! The postmaster violated a principle of honor in making a public use of the letter; but the community who threatened the peace and life of its writer, for believing the Declaration of Independence, are enemies of freedom, traitors to constitutional law, and violators of the public peace. God forbid that the liberties of America should ever be made to depend upon such Algerines as the people of S**********, Va.

From the Baltimore Saturday Visiter.

LETTER TO Dr. R. S. STEUART.

Dr. Steuart—Dear Sir: A friend has furnished me a number of the *Saturday Visiter*, containing your letter on Slavery, dated August 30, 1845. You bring to view sundry matters well worthy of the attentive consideration of the citizens of this State. I agree with you that Slavery is "a curse upon our beautiful land." For climate, soil, and other natural advantages, the State of Maryland is not perhaps surpassed by any other State in the Union, but its progress in population, prosperity, and power, is without doubt unfavorably affected, as you suggest, by the existence of Slavery within our borders. But, is the remedy you propose sufficient for the malady? You propose "to allow emancipation to progress by the natural course of circumstances, at the pleasure of the slaveholder, unrestrained by legislative enactments or by popular prejudice, except always that degree of restraint which police government may render necessary."

So far it is well. But I would make further suggestions:—That the people through their agents or representatives should declare, that all persons born after a certain time, say from the day of an enactment for the purpose, or after one year from such enactment, should be regarded as born free; and that opportunity or advantages for education should be extended to all classes of the community. I would respectfully ask your opinion of these suggestions, to be communicated through the medium of the *Saturday Visiter*. Very Respectfully,

WEST BALTIMORE,*

NOVEMBER 3, 1845.

* If Dr. Steuart should hesitate to reply to this letter, on account of its anonymous character, we would take the precaution to say that the writer is a respectable and intelligent resident of Baltimore, whose name shall be handed to Dr. S. if he desires it—[ED. SAT. VIS.

From the True American.

EDUCATION.

Virginia, if we may judge from the decisions of her popular assemblies, is fast coming to the conclusion, that without a good common school system she cannot in character or influence rank at all with some of her sister States.

This conclusion certainly is just. For not only is knowledge power, but without it, man is not, in any sense of the word, a freeman; and even with the best purposes at heart, and the honestest intention in head, must ever fail in his endeavors to understand or sustain a rational liberty. He is necessarily as the reed in the wind—bent to and fro by the immediate apparent good before him—and is, therefore, under the control of any abler brother, who, for good or bad ends, may direct him as he pleases. Can such a man have self-reliance? If he undertake to decide for himself, he sinks down into a stubborn prejudice, which will neither look beyond, nor go without, his own narrow track of belief. Can he have self-respect? Not knowing what to do, or how to act—or doing or acting from prejudice—he becomes a puppet in others' hands—and is kicked about as if he had the germ of no great living principle within him. May he enjoy even a proper self-pride? Look at him—and at his class—and with all their disinterestedness—all their generosity—all their natural honesty and enthusiasm—see how they are blinded—led astray—made to work for ambition—for lust—and sometimes for men and for measures that would keep them down forever, without the hope of being lifted up to the sphere of a true manhood.

What remains, then, for those who, in part, see these things, and for those better off in the world, and enlightened, but to demand the benefits of an universal education for all our children? Government builds roads with the public means for the public good. It spends millions for defence. And no one complains. No one says or thinks that these things, or any part of them, are wrong. But what are roads, strong battlements—mighty navies, or mightier armies—without an instructed public mind? Means, and nothing else but means—as all history teaches—to subjugate the many, and oppress the few—to merge the consideration of the happiness and well-being of the greatest number in the simple success of those who direct and legislate for them—to make hacks and hewers of wood of the people, and great men of their rulers! Above, then, all public conveniences and public defences, as first, and the chiefest good to be asked for by the mass, and granted by Government, stands education—UNIVERSAL EDUCATION, by which every voter may know and feel his responsibilities, and understand and appreciate his duties, as a citizen.

And it will not do for men in, or out of power, to take one-sided views, or half views, of this great subject. Virginia, or Kentucky, this hour, might vote millions for the spread of education. But of what avail would it be? We will not say, as we were about saying,—none whatever; (for we are advocates of education, and of appropriations for education;) but we affirm that such an outlay, under existing circumstances, would only be partially beneficial. One example will illustrate this forcibly enough. A common school appropriation was made annually in South Carolina, and common schools were established in every district in that State. But no children, or a few only, came to them. The fathers of the poor and the ignorant would not consent to have their children educated at the public expense; they were too proud for that; and the result was, that Gov. Hammond recommended that this fund be given to Academies and the State College, so that the opportunities of the rich for a thorough education might be increased. The whole scheme was a dead failure. But why was this? Why did the poor say their children should not be educated at the public expense? *Whence* came the feeling which made them, in Carolina, reject with scorn the opportunity of being educated? The cause rests alone in that rooted and damning curse—SLAVERY. That draws the dividing line between the rich and the poor; that has set apart white laborers *without* means, from freemen *with* means, with the mark of a liberated servitude upon their brows; that bids them, when clad in the ragged attire of the deepest poverty, resent as an insult, and reject with disdain, even the richest boon man may offer man. There is a better feeling in Kentucky, and Virginia, among poor non-slaveholders in this respect, and on this subject; but, in both, these same causes operate generally and with a like hurtful influence. As the farmer, then, in opening his farm, makes first his clearing by cutting down the forest-trees, and afterwards by burning the stumps, and grubbing up the roots of the undergrowth, to prepare the ground for the plough and for harvest,—so should those who labor in a moral wilderness, seek first to eradicate those causes which break down the spirit of men, or that raise up in their minds a false pride and prejudice, which go so far to make all labor and all expenses in educational outlays wholly useless, or at best but partially beneficial.

We think it, therefore, vain to hope for the same general education; or, the same intellectual advancement and energy in Virginia, or Kentucky, while Slavery is tolerated, that exists in Massachusetts, or Ohio. Boston, and Cincinnati regard the common school as their proudest institution. Their best men are taught in them. Go to Cambridge University, or enter the counting-rooms of the Lawrence's, Parker's, or Appleton's, of Boston, and ask *where* the young men were prepared for college, or for commercial pursuits, and the answer would be—at the FREE SCHOOL. If, then, there be those who believe the country is not safe—or its institutions permanent *without* education—if there be those who hold that all our powers are God-given, and that as a common right, as well as for the common security, all persons must be well instructed, and thereby wisely directed; what, we ask, is *their* duty?—Clearly, not only to provide the means necessary to this end, but to see that every class in society is put in a condition where they can enjoy the full benefit of these means. The one step is as necessary as the other. For what should we say of that man, who, under the pretence of doing a generous deed, should awaken in the individual towards whom this generosity was intended, a feeling of dislike and distrust? What think, or say, of that liberality which should affect kindness and sympathy, and yet wickedly create hate and hostility in the very class towards whom such kindness and sympathy was to be extended? As the beginning, therefore, of any great and systematic educational effort in the slave States, we must prepare to rid ourselves of Slavery. For that blighting curse not only makes the poor white man look upon labor as degrading—but would arm him to the very teeth in set opposition and prejudice against any public or private educational endeavor, which, in his estimation, should seemingly even treat him, or his, as the recipients of a cold and pitiless charity.

We have enough to do, God knows, on the subject of education in Virginia and Kentucky—enough to engage all the energy of our legislators or patriotic citizens, if we would remedy monstrous existing wrongs, or atone for a past grievous oppression. Look, by way of realizing this truth, at the comparative educational condition of Virginia and Massachusetts, as set forth in the census tables of 1840:—

	Virginia.	Massachusetts.
White population,	740,677	729,030
Number who cannot read or write,	58,157	4,448
Number of primary schools,	35,331	160,257
Scholars at public charge,	9,791	158,351

In other words, the number of those who cannot read and write, in Virginia, stand as one to twelve and a half; in Massachusetts, as one to 164! In Maine, as one to 154, and in young Ohio, with her immense foreign population, as one to 42 and a fraction. Is this a condition of things to be tolerated? Are we content, in this State, to let matters stand thus? Says a proud-spirited Virginian, sympathizing with every emancipation move and educational effort, when answering these questions, and referring to the sad condition of affairs in the Old Dominion, (and his remarks will apply as strongly to us—for we are no better, if we are as well off:)—

"There is no maxim more true than that 'knowledge is power.' In a Republican Government, then, where the people are sovereign, how essential is it that they should possess the knowledge, which always gives to its possessor a proper ascendancy? Republican Governments are based upon the principle that the people are capable of self-government. But the ignorant cannot control themselves, and are unfit to govern others. While they continue debased by ignorance they are but the instruments of intriguing politicians, and designing demagogues. From the peculiar organization of mind, it must advance or retrograde, it cannot be stationary; and the Government whose foundation is laid in ignorance, must lose its influence, its power, its glory, must sink lower and lower, in the scale of nations, until nothing is left but its ancient fame, and the shadow of its former greatness, deepening, by contrast, the shame of its degeneracy.

"Here, then, is

dily, to arrest the State in her down-hill course. A new spirit must arouse the energy of Virginia—a new movement must urge her onward and upward. That spirit must come from her people, and breathe through her councils. That spirit must speak with an eloquence appealing to every hope, to every fear, to every interest of life, inciting to action, and warning of danger."

From the Maine Standard.

HOW SLAVEHOLDERS GET THE MONEY.

Slavery creates the greater part of whatever necessity exists for the Army and Navy, and much of their employment has ever been in its service. A few years ago the Secretary of the Navy called on Congress for an enormous increase of the Navy, avowedly for the benefit and on account of Slavery. Mr. Adams declared that the object of the Home Squadron, now the largest in the service, was to "convoy the slave vessels down the Southern coast." The following will show where some of the money goes, who gets it, and for what objects.

From 1789 to 1843, the cost of this Republic for civil purposes, including Executive, Legislative, Judicial, Post-Office, Light-Houses, and intercourse with foreign Governments, was	$246,620,550
For military expenses, not including the expenses of the Militia, $368,526.594	
For Naval purposes,	170,427,684
Aggregate,	$538,954,278

Making two-thirds, lacking a fraction, of the whole expenses of the two worse than useless departments, the Army and Navy, both of which are emphatically in the pay of Slavery. As one specimen of the manner in which Slavery makes these branches inure to her benefit, let me give a case.

In 1842, Mr. Upshur was called upon by the Senate to give information relative to his course in filling vacancies in the Navy. He reported that he filled from the several States, upon the basis of representation. But in some instances he says that there were no applications, and others were not accompanied by the proper qualifications, and this left numbers to be appointed "at large." Now it appears that out of 191 naval appointments, *his rule* gave to the free States, 69 offices.

Slave States,	90	"
Thus leaving at large to be filled,	32	"
Of this number he takes from the free States,	4	"
Slave States,	27	"
Residence not known,	1	"
Thus he gets from the slave States,	117	"
From the free States,	73	"

From 1824 to 1840, inclusive, the average expenses of this Government per annum, exclusive of payments for debt, were $26,474,892

Of this average appropriation for Military and Naval purposes, 21,328,903

Making of the whole at least 80 per cent. for these two objects. Cannot a man with half an eye see to what all this tends? Why, our relative expenses in the scale of nations for military and naval purposes—that is, as compared with the whole cost of Government—stands as follows:

Austria	33 per cent.	France	38 per cent.
Prussia	44 "	Russia	84 "
England	74 "	United States	80 "

Whether this country is to be permanently a republic, or a military despotism, will be very greatly determined by the decision of the people on the question, whether they will allow these war departments of their Government to be fostered thus beyond all reason for the benefit of Slavery, or whether they will decide otherwise. The Government has done what the Whig and Democratic parties have successively directed, and *they* have done, and will *be*, what the slaveholders make them. The above facts will explain, in part, how it is that the slave-power holds such almost absolute control of the country. With the *offices* and the *money*, how could it be otherwise? But recollect—these offices and this money, are put into their hands by Northern ballots.

From the Liberator.

OUR CAUSE IN IRELAND.

35 Eccles street, Dublin,
30th October, 1845.

Dear Friend Garrison:—My heart often leaps across the wide waters which separate us, to greet you, and the friends who labor with you, in the cause of humanity. To feel that I am, in some small measure, a co-worker with you, constitutes or creates some of the purest joys of my existence. I am not able to do much in assisting to keep the chariot of Liberty in motion; but, if I can add ever so little impulse to its onward motion, I shall feel that I am not altogether a useless being on the earth.

You have had some noble gatherings, of late. In one sense they beat our teetotal meetings "*hollow*"—although these, too, are fine gatherings of the people, and also for a noble object. But your meetings bring together the best spirits of your land; you must have at them a delightful interchange of high thoughts and feelings, such as cannot fail to leave impressions that will be permanent, and greatly beneficial, not alone to yourselves, but to the cause of universal liberty. Our meetings are attended by the like good results, for we have hundreds and thousands of the people uniting with us for the overthrow of intemperance. But we have little of the cultivated mind of our country to impart brilliancy to our proceedings, and attract towards us the wealthy and influential classes of society. These still keep aloof, and leave the work of regulating Ireland almost altogether in the hands of our working-people. Yet I have great pleasure in attending our large, open air meetings, for a fine enthusiasm pervades them. Many, very many temptations abound to seduce our people into drunken habits; but we see few drunkards in our streets, and I do hope the reformation has taken a firm root in the hearts of the people. I send you a paper now and then, to let you see our doings on this subject.

The mind of my country is now painfully excited by the apprehension of impending calamity, likely to arise from a general and very extensive rot in our potatoe crop. The injury done, is, no doubt, great; but the alarm is increased on account of the fear which exists, that the portion of the crop which is still sound will not keep. If this fear be realized, my poor countrymen have, indeed, a melancholy season before them. Our crop of wheat, although not a large, is still a fair one, and oats are abundant. If our Government open the ports to foreign grain free of duty, it is probable we shall soon look to your country for a supply; as it is apprehended that those European countries, from whence we usually get supplies, will have none to spare for us, this season. A good deal of the present difficulty, no doubt, arises from our unwise restrictions on freedom of trade, in which vicious system of policy, your people follow our bad example. When will men learn that it is expedient as well as virtuous to look upon all mankind as their brethren?

We have been greatly gratified by the visit of your valued friends, J. N. Buffum and F. Douglass. The latter has created quite a sensation among us; he must gain friends wherever he goes, for he is a good specimen of humanity, with a mind rich in noble sentiments, and language well fitted to give them utterance. J. N. B. is also an acceptable addition to the number of our transatlantic acquaintances. You are friends with whom we delight to find ourselves associated. I speak of the little band of Abolitionists in this city, who are doing what they may to turn the world upside down; that is, to get the good side uppermost, for the bad one has been too long in the ascendant.

You would have been pleased to witness the reception given to Douglass by our Lord Mayor; it was right honest, and hearty in the extreme. Douglass made a capital speech when his health was drunk; short, and to the purpose. The Hutchinsons, too, are with us, and we are much pleased with their simple and childish manners. They are most sweet singers. So far, their public success here has not been great; yet they have been much applauded by small audiences on their own account, and by one very large audience, before which they appeared in conjunction with other singers. Many think their style of singing is too simple to *take* here, yet it is the sweetest we ever heard. They are to spend to-morrow with us, and we are to initiate them into the mysteries of our Halloween festivities.

I am glad that my correspondence with, and conduct towards the Rev. Dr. Parkman, have given my friends at your side satisfaction. I found the Doctor a pleasant, intelligent man, but just as much fitted to be a Christian teacher, as I am to be a Doctor of Divinity; and, "I guess," the surplice would hang rather awkwardly on my shoulders. It is melancholy to think that Christianity should suffer so much as it does from its professed friends, many of whom do it more injury than its open enemies. I did not, for a moment, allow the Doctor to suppose that I considered him other than a pro-slavery man.

My correspondence with The League, relative to Messrs. Calhoun and McDuffie, was renewed lately, when the editor applied to me to renew my subscription to that paper. I send you copies of it, and you will make just such use of it as you think will be best for the cause. I do not feel authorized to send you copies of the letters from Messrs. Cobden and Bright, as they may consider them in the light of "*private*" communications, although not marked as such.

I also send you a copy of a letter which I wrote to the editor of "The Bible Christian," a Unitarian periodical, relative to Dr. Dewey; this will speak for itself. It will appear in "The Bible Christian," next month.

I have been rejoiced to hear of your restoration to health. We are all as well as possible. My young folks are busy preparing for your Bazaar. What success they will have in other quarters this year, is yet uncertain; but I expect any contributions they receive will be sent out by packets of the 18th of November.

I have not said anything to you of our Repeal agitation. You will see all about *it* in the paper. It is doing good in Ireland, and in England, too. Here, it is creating a feeling of self-reliance; there, a sentiment of respect for the Irish nation, which Englishmen knew not heretofore how to entertain towards us. How nobly my friends, O'Connell, and his worthy son John, are acting on the subject of Slavery in your land!

Farewell, my dear friend, I often think of you and your co-workers with love and affection. You all have my heart's best wishes.

Yours, faithfully,
JAMES HAUGHTON.

From the Liberator.

LETTER FROM FREDERICK DOUGLASS.

Cork, October 28, 1845.

Dear Friend:—I am here, well and hearty, and I trust doing something for the promotion of our holy cause. I have already had several meetings in this city, all of which have been very well attended by highly intelligent and influential people. The Abolitionists here are of the true stamp. They look with the deepest interest on all movements for the abolition of Slavery in America. When Slavery was abolished in the West India Islands, it was proposed to disband their organization, but they nobly resolved never to disband, while the foul blot and bloody stain of Slavery disgraced any portion of the globe. And although they have existed in an organized form for many years longer than any of our organizations in America, I find them as warm-hearted, active, and energetic, as though they had just commenced operations. For much of the interest manifested toward the Massachusetts Anti-Slavery Bazaar by the ladies of this city, the cause is indebted to Charles Lenox Remond. His labors here were abundant, and very effective. He is spoken of here in terms of high approbation; and his name is held in affectionate remembrance by many whose hearts were warmed into life on this question by his soul-stirring eloquence.

My reception here has been truly flattering. Immediately after my arrival, a public breakfast was given to receive myself and friend Buffum—of the details of which, you are already informed. Since then, I have had every kindness shown me that the most ambitious could desire. I am hailed here as a temperance man as well as an Abolitionist. My first speech here, as well as in Dublin, was on the temperance question. I have spoken on temperance several times since. On the twenty-first instant, Father Mathew, the living saviour of Ireland from the curse of intemperance, gave a splendid Soiree, as a token of his sympathy and regard for friend Buffum and myself. There were two hundred and fifty persons present. It was decidedly the brightest and happiest company, I think, I ever saw, anywhere. Every one seemed to be enjoying himself in the fullest manner. It was enough to delight any heart not totally bereft of feeling, to look upon such a company of happy faces. Among them all, I saw no one that seemed to be shocked, or disturbed at my dark presence. No one seemed to feel himself contaminated by contact with me. I think it would be difficult to get the same number of persons together in any of our New England cities, without some democratic nose growing deformed at my approach. *But then you know white people in America are whiter, purer, and better than the people here This accounts for it!* Besides, we are the freest nation on the globe, as well as the most enlightened, and can therefore afford to insult and outrage the colored man with impunity. This is one of the peculiar privileges of our peculiar institution. On the morning after the Soiree, Father Mathew invited us to breakfast with him at his own house—an honor quite unexpected, and one for which I felt myself unprepared. I, however, accepted his kind invitation, and went. I found him living in a very humble dwelling, and in an obscure street. As I approached, he came out of his house, and took me about thirty yards from his door, and with uplifted hands, in a manner altogether peculiar to himself, and with a face beaming with benevolent expression, he exclaimed—"Welcome! welcome! my dear Sir, to my humble abode;" at the same time taking me cordially by the hand, conducted me through a rough, uncarpeted passage to a green door leading to an uncarpeted stairway, on ascending one flight of which I found myself abruptly ushered into what appeared to be both drawing and dining-room. There was no carpet on the floor, and very little furniture of any kind in the room; an old-fashioned side-board, a few chairs, three or four pictures hung carelessly around the walls, comprised nearly the whole furniture of the room. The breakfast table was set when I went in. A large urn stood in the middle, surrounded by cups, saucers, plates, knives and forks, spoons, &c. &c. all of a very plain order—rather too plain, I thought, for so great a man. His greatness, however, was not dependent on outward show; nor was it obscured from me by his plainness. It showed that he could be great without the ordinary attractions with which men of his rank and means are generally anxious to surround themselves. Upon entering the room, Father Mathew introduced me to Mr. Wm. O'Conner, an invited guest, a gentleman of property and standing, and though not a teetotaller, yet an ardent admirer of Father Mathew. As an evidence of his devoted attachment, honor, and esteem, Mr. O'Conner has erected a splendid tower on his own land, about four miles from Cork, in a very conspicuous place, having a commanding view of the harbor of Cork, and a view of the beautiful hills for miles around. The presence of this gentleman at the breakfast afforded me an excellent opportunity of witnessing Father Mathew's faithfulness to his friends. I found him entirely uncompromising. This gentleman complained a little of his severity towards the distillers of Cork, who had large amounts invested in distilleries, and who could not be expected to give their business up to their ruin. To which Father Mathew replied in the natural way, that such men had no right to prosper by the ruin of others. He said he was once met by a very rich distiller, who asked him rather imploringly how he could so deliberately plot the ruin of so many good and unoffending people, who had their all invested in distilleries? In reply, Father Mathew then told with good spirit the following excellent anecdote: "A very fat old duck went out early one morning in pursuit of worms, and after being out all day, she succeeded in filling her crop, and on her return home at night, with her crop full of worms, she had the misfortune to be met by a fox, who at once proposed to take her life, to satisfy his hunger. The old duck appealed, argued, implored, and remonstrated. She said to the fox—'You cannot be so wicked and hard-hearted as to take the life of a harmless duck, merely to satisfy your hunger.' She exhorted him against the commission of so great a sin, and begged him not to stain his soul with innocent blood. When the fox could stand her cant no longer, he said—'Out upon you madam, with all your fine feathers; you are a pretty thing, indeed, to lecture me about taking life to satisfy my hunger—is not your own crop now full of worms! You destroy more lives in one day, to satisfy your hunger, than I do in a whole month!'" Father Mathew has a fund of anecdotes, which he tells in the happiest manner, always to the point, and with most excellent effect. His whole soul appeared to be wrapped up in the temperance cause. The aim of his life appears to be to spread the blessings of temperance over the whole world. To accomplish this, he spares no pains. His time, strength, and money, are all freely given to the cause; and his success is truly wonderful. When he is at home, his house is literally surrounded with persons, many of whom have come miles, to take the pledge. He seldom takes a meal without being interrupted by some one to take the pledge. He was called away twice while I was there, to dismiss a number who had come to take the pledge. This he did with great delight.

Cork contains one hundred thousand inhabitants. One half of this number have taken the pledge of Father Mathew. The change already wrought in the condition of the whole people of Ireland is almost, through his labors, miraculous; and the cause is still advancing. *Five millions, four hundred and eighty-seven thousand, three hundred and ninety-five souls* have received the pledge from him—"and still they come." So entirely charmed by the goodness of this truly good man was I, that I besought him to administer the pledge to me. He complied with promptness, and gave me a beautiful silver pledge. I now reckon myself with delight the fifth of the last five of Father Mathew's 5,487,395 temperance children.

The papers here leave me little to say about my Anti-Slavery proceedings. They very readily report my movements.

Friend Buffum left me on the 21st October, to attend the great Anti-Corn-Law Bazaar, now holding at Manchester. We shall meet again, in the course of a few weeks, in Belfast.

My love to your dear family, and the true that surround you. Ever, and always

Yours, for freedom,
FREDERICK DOUGLASS.

We give place to the following long letter from Gov. Wright, as most of our readers in this State will feel a strong interest in it:

COMMUTATION OF THE SENTENCE OF VAN STEENBURGH AND O'CONNER.

LETTER FROM GOV. WRIGHT.

Executive Chamber,
Albany, 22d November, 1845.

Green Moore, Esq. *Sheriff of Delaware County:*

Sir:—The official reports of the testimony given upon the trials of John Van Steenburgh, and Edward O'Conner, lately convicted before the Court of Oyer and Terminer of your county, of the murder of Osman N. Steele, have been placed in my hands by the Circuit Judge.—These reports the statute makes it my duty carefully to examine, independently of any application to interfere with the sentences of the prisoners, and gives me authority to require the opinion thereon of the Chancellor, the Justices of the Supreme Court, and the Attorney General, or any of them.

Upon both of these trials, the question of law was raised, whether being present at the time of this murder, armed and disguised, and engaged in resisting the execution of the law, in the manner particularly described in the act of the last session, entitled, "An act to prevent persons appearing disguised and armed," was a "felony," within the true intent and meaning of our statutes. The Court of Oyer and Terminer decided that these acts did constitute a "felony," and, therefore, that the defendants, if guilty of them, were guilty of the murder, by the terms of the 3d subdivision of §4 of the Revised Statutes, Vol. 2, page 657, which enacts that the killing of a human being, when perpetrated without any design to effect death, by a person engaged in the commission of a "felony," shall be murder.

Upon the trial of O'Conner, testimony given by him before the grand jury, upon the examination of the case of another person charged with this murder, was offered in evidence against himself. His counsel objected to the evidence as inadmissible, because he was called to testify before a tribunal where he could not be allowed counsel to advise him as to his rights and liabilities, and where there was no court to caution him not to answer questions which would criminate himself. The Court of Oyer and Terminer overruled the objections and admitted the evidence.

On all occasions of this sort, I have felt it to be my duty to avail myself of the advice of the Attorney General and Judges, separately from the particular submission to them of any questions of law, which may have been raised upon a trial for murder. In these cases a desire for this advice upon these questions would have rendered certain my submission of the reports to them, or as many of them as I could conveniently reach, had I not been particularly urged to do so; but one of the counsel for the defendants presented these questions to me, argued them before me, and urgently requested me to submit them to the Justices of the Supreme Court for their opinion.

The reports of the Circuit Judge have been submitted generally to these Judges, and their attention particularly drawn to the two questions of law before stated.—They have expressed their opinions fully and unanimously upon both, sustaining the decision of the Court of Oyer and Terminer in each case. I am free to say that after full examination and reflection, I find myself compelled to come to the same conclusion, that the Court of Oyer and Terminer decided both of these points correctly.

This forces upon me the farther conclusion that the trials and convictions of these defendants were regular, and in conformity to the law; and, the testimony leaving no doubt upon my mind, that they were both present at the murder of Steele, armed and disguised, and engaged in resisting the execution of the law by the Sheriff, that they are both legally guilty of that murder. The verdicts of the juries, therefore, in each of the cases, I consider fully sustained by the law and the facts.

I have found it exceedingly difficult to persuade myself that I can, consistently with a proper discharge of my public duty, go any farther in considering the question of interference on my part with the sentences which the law has pronounced upon these unfortunate and misguided men.

Yet the cases are so novel and extraordinary, and the evidences before me are so abundant of the existence of a deep and wide-spread public feeling, demanding a farther examination into the facts and circumstances of these convictions, and into the more minute relations of these defendants to that bloody tragedy, that I have felt constrained to step over this limit, and take a more enlarged view of the momentous question thus pressed upon me.

A most cold, deliberate, and cruel murder was committed in the open day, and in the midst of a vast concourse of the citizens of this State; and, beyond some five or six, there was not a man to raise his hand or his voice against the bloody deed, while hundreds were active and guilty participators, directly or remotely, in the dreadful crime. There were citizens of our State assembled, with arms in their hands, not to defend our free institutions, but to beat them down by force; not to sustain the Constitution and the law, but to violate both. The offence, and the only offence of their victim was that he had exerted himself, upon former occasions, and was then exerting himself, as a public officer of the State, to perform the public duty appropriately assigned to him, and thus to discharge himself from the obligation of the solemn oath upon his conscience.

It is not true, as has been asserted, that the assault upon Steele was provoked, or invited, by a fire from himself upon the disguised men; as the testimony upon the trial of O'Conner positively establishes the fact that his pistol was not discharged at all upon that occasion. The offence against the law and its officers, which moved this body of citizens to armed and bloody resistance against them, in truth was that they were to be compelled to fulfil their own voluntary contracts, and to pay debts which they had acknowledged themselves, by the most solemn legal obligations, justly to owe.

In this armed resistance to the laws, thus induced, were engaged the aged, the middle-aged, and the young; the wealthy, the men of moderate means, and the poor; the influential and the obscure; and they carried their resistance to murder. These are the simple facts of the history, undisputed and indisputable.

The whole public mind was shocked, and every man, whose moral principles were not perverted, whose love of peace, and order, and law, was not paralyzed, rushed to the aid of the civil officers. The guilty were pursued and brought forth from their hiding-places, to answer before offended and violated justice for their crimes against the peace, and rights, and lives of their fellow-citizens. They numbered hundreds, some thirty or more of whom had been arrested and placed within the custody of the law, all of whom were indicted for the murder.

The most sanguinary executors of the laws of a civilized State would not, at this day, have contemplated the execution of even this number of men for this single murder; and yet the majority of the guilty, and among them those believed to be the most guilty, both as instigators and perpetrators of the crime, were at large, having fled beyond the reach of process, or secreted themselves too securely for the vigilance of the ministers of justice.

Under these circumstances, the Court of Oyer and Terminer assembled at Delhi, to make this fearful jail delivery. The responsibilities resting upon the public prosecutors, and the Court, were immense. They were in the midst of an alarmed, excited, and to a great extent impassioned community. Their first duty was to sustain the supremacy of the laws. Their second, as far as it could be done by their action, to restore peace, and order, and harmony, to a broken and distracted society.

The public wish and expectation naturally was, that the severity of punishment should be visited upon the leaders in the disturbances, and the actual perpetrators of the death; upon the influential commanders, and not their obscure followers. The standing and the acts of the respective criminal parties were not before the public, and, as a very natural consequence, its impressions as to the legal guilt of the various individuals implicated followed its judgment of the moral guilt of each, formed from their apparent relations to the crime. The reflection was not generally made, that he who had the deepest and most direct interest, who exerted the strongest influence in bringing together that illegal assemblage of armed men, and in exciting their passions to the point of murder, might have been sagacious enough not to have presented himself upon the bloody field; not to have disguised and armed himself, and not to have taken part in the commission of the felony, which must precede and lay the foundation for the guilt of murder. It was not sufficiently remembered that the leaders in all groundless and criminal insurrections, those who are fully aware of the whole length and breadth of the guilt to be incurred, are too apt to be absent in the hour of execution of their criminal plans, and leave the liability to punishment upon their less guilty dupes.

The examinations before the coroner's jury, and before the grand inquest of the county, proved to the public prosecutors, and to the court, that the principal leaders in this insurrection, to a very great extent had observed the cautions so common to men occupying similar positions, and had kept themselves from the scene of this murder, or made good their escape beyond the reach of process. These legal and judicial officers were well aware that all present, disguised and armed, and engaged in resisting the Sheriff, were legally guilty of the murder; but they were as well aware that nearly the whole number of those indicted for the murder were so present, and consequently legally guilty of the crime; and that the conviction and execution of any such number were out of the question.

It is natural, therefore, that they should have studied the facts developed upon these two preliminary examinations, with the utmost care, and the closest scrutiny, that they might determine who, among the persons indicted and in custody, and unquestionably legally guilty, were the most guilty in fact, and in the light of a sound moral judgment. It was equally natural that the question, who among the prisoners actually fired his gun upon the murdered man, should have been a leading and anxious inquiry.

It must not be forgotten, either, that the testimony of the Sheriff, and all those who were present with him, taken upon the preliminary examinations, had shown that the disguises were too perfect for their scrutiny; that they could identify no one of the many persons who fired upon the horses and men in their full view, and within a few feet of their persons; and that the testimony which had been obtained by way of personal identification, and which could be developed upon the trials upon which they were to enter, must be drawn from unwilling witnesses, parties to the felony and the murder, and men whose every feeling, and interest, and prejudice, must be with the defendants.

The examinations and inquiries of the prosecuting counsel induced the belief in their minds that Van Steenburgh and O'Conner were among the number of persons who fired their guns, at the time of the murder; and they were led to expect, from what they could gather from the sources of information above alluded to, that they should be able to adduce evidence upon the trials, sufficient to establish the same belief in the minds of the jury. As to no other of the persons in custody could they collect information, which authorized them to believe that the individual was one of those who fired, much less to hope that they could bring before a jury evidence to establish that fact.

Hence the trial of Van Steenburgh and O'Conner for this murder, while from others known to have been present, armed and disguised, and participators in the resistance to the Sheriff, pleas of guilt for manslaughter in the different degrees were accepted.

Circumstances developed in the testimony, in Van Steenburgh's case, given on the part of the prosecution, favored very much the belief that he was one of those who fired; but the cross examinations, and the testimony for the defence, presented facts which may explain these circumstances, and, together with the fact that he is not shown by the testimony, at any time, to have made expressions approving of, or justifying the murder, necessarily shake this belief, and leave that point in doubt.

His conviction, therefore, appears to me to rest upon the broad ground of his being present, armed and disguised, and engaged in the commission of the felony, and therefore guilty of the murder, under the third subdivision of the 4th section of the Revised Statutes, before referred to. If this be so, he stood upon a par with all those indicted and in custody, who were present, armed and disguised, at that sale, and there does not appear to be any more reason for visiting upon him the extreme severity of punishment, than upon any one of the others, who were permitted to plead to minor offences, and to receive lighter punishment.

Are there reasons which should have distinguished him favorably from some of those upon whom the punishment of imprisonment has been inflicted? He is represented to me as a young man, only about twenty-two years of age, almost without education, scarcely able to read, and not able to write at all; in force and activity of intellect below mediocrity; entirely poor, and destitute of real or personal estate of any description, beyond his very moderate wearing apparel; and obtaining his living by working for wages, by the month. These representations, as to this defendant, come to me from sources which I am bound to credit, and they place him in a position in life, and in society, where it is impossible to believe that he can have exerted any material influence, beyond his single personal co-operation, to originate this insurrection, or to give it direction; but, on the contrary, force the conviction upon the mind that he has been the subject of a superior influence, and the instrument of a superior intellect.

Had the facts in this case been known to the prosecuting counsel exactly as they appear upon the judges' report of the testimony, and had his standing and character been displayed to them in the manner they are represented to me, as I have repeated, I entertain no doubt that he would have been permitted to enter his plea to the charge of manslaughter, without a remonstrance, and that some more commanding culprit would have been selected for trial for the murder. The belief that he was one who actually fired, it appears plain to me, put him upon his fatal trial, as fatal it must be, for all in like condition were legally guilty.

The jurors in this case have addressed to me an application in reference to this defendant, in the following words:

"*To his Excellency* Silas Wright, *Governor of the State of New-York:*

The undersigned, members of the jury on the trial of John Van Steenburgh, convicted as one of the murderers of Osman N. Steele, late under-sheriff of the county of Delaware, do most respectfully recommend him as a fit subject for the exercise of your clemency; that they do not believe him to have been a ringleader on that occasion, and would most humbly beseech your Excellency to commute his punishment. Dated October 1, 1845."

This paper bears the signatures of the twelve jurors, and came to me, enclosed in a letter from Peter P. Wright, Esq. the gentleman who acted as the agent of the landlord at the sale, and who was one of the most material witnesses for the prosecution upon this trial.—Mr. Wright states that the paper was drawn up by him at the request of the jury, immediately after the close of the trial, was signed by them, and returned to him with the request that he would make such use of it as should be thought expedient.

Another paper has been handed me, dated October 11, signed by eight of these same jurors, much more full and detailed in its language, distinctly declaring that the jury did not believe that the defendant was one of those who fired their guns, and that they rested their verdict upon the express ground of the law as given to them by the Judge in his charge, that all those who were present at the sale, armed and disguised, were engaged in the perpetration of a felony, and therefore were guilty of the murder, whether they designed to kill any person or not. This paper, it is said, was circulated, and the signatures of the eight jurors obtained, before it was known to those circulating it that the whole jury had signed the petition left with Mr. Wright; and that, after that knowledge was obtained, no effort was made to obtain the signatures of the four remaining members of the jury.

The testimony, in the case of O'Conner, appears to me to be much stronger, and to develop facts and circumstances going much farther to show, if not a pre-existing murderous design in his heart, at least a contentment with, and approbation of, that fatal result, after it had been produced, than that in the case of Van Steenburgh.

There are portions of the testimony susceptible of a very unfavorable construction toward this defendant, and especially in reference to his extraordinary precautions against being known, and his feelings, subsequent to the crime, in relation to the deed. Still I am aware that those who listen to testimony as it is given, and see the manner of the witnesses, are much the safest judges of the weight to be given to their evidence, and of the inferences to be justly drawn from the facts they relate.—In this case also the jury have spoken, beyond their verdict given in court, and have limited most materially the range of construction and inference, which might otherwise be opened by the reading of the Judges' report. Eleven of the jurors have caused to be laid before me a statement, over their signatures, in the following words:

"DELAWARE OYER AND TERMINER.

Edward O'Conner *ads.* The People.

To the Governor of the State of New-York:

We, the undersigned, the jurors in this case, respectfully represent that the above named Edward O'Conner, was convicted of murder by our verdict, on this 11th day of October, 1845, at the Court of Oyer and Terminer, now sitting in and for the county of Delaware. He was charged with being one of the armed and disguised men present at the shooting of Osman N. Steele, late under-sheriff of the said county, on the 7th day of August last. The proof was clear and positive that he was not one of those who shot. At the time of the firing, he was some three rods distant, and immediately quit the ground, and retired back with others several rods, and after a delay of some twenty minutes, started in company with them for home. The Court charged the jury that all the armed and disguised persons, numbering some two hundred and forty, who were on the ground, engaged in the riot, were guilty of a felony, and therefore guilty of murder, and upon that charge we found the prisoner guilty.—There was nothing in the evidence to warrant the belief that he anticipated, encouraged, or approbated the firing, or killing of Steele, or any one else, or the horses.

"We believe he had no murderous intention. His character, from his youth up, with the exception of his participation in the affair of the 7th of August, and occasionally having disguised, before the law against disguising, passed the 28th of January last, was proven to have been good. He is about 25 years of age. The evidence that he was among the disguised persons, on the 7th of August, was not positive. Under all the circumstances of this case, we believe that public justice would be better satisfied by a commutation of his punishment, to imprisonment in the State prison; and we hereby earnestly recommend to your Excellency to interfere, and save this man from the awful doom of death."

Accompanying this statement from the eleven jurors, was a letter from the twelfth, in these words:

"*His Excellency,* Silas Wright, *Governor of the State of New-York:*

Sir:—Being called by the friends of Edward O'Conner, recently convicted of murder at a Court of Oyer and Terminer, held by his Honor, Judge Parker, at Delhi, Delaware county, to sign a petition to your Excellency for a commutation of his punishment to the State prison for life, and being a juror in said Court and trial, I did not think proper, on account of something set forth in said petition, to sign it with a majority of my fellow jurors; and being willing and desirous that a commutation of punishment to the State prison for life might be extended to him, I do cheerfully ask for the same, if consistent with your Excellency's views and prerogatives."

This strong appeal of the jury, immediately upon the pronunciation of their verdict of guilty against this defendant, coupled with their distinct and unequivocal interpretation of the testimony in the case, upon all the material points, puts at rest any hope the public prosecutors may have entertained of satisfying the jury that O'Conner fired upon the murdered man. The statement is equally conclusive as to the opinion of the jury, that no murderous intention governed O'Conner upon that occasion.

This statement, it is true, is signed by eleven only of the jurors, but as the twelfth concurs fully with the eleven in their recommendation of the commutation of the sentence, though without pointing out wherein he dissents from the paper signed by the eleven, it is fair to infer that he adopts such constructions of the evidence upon the material points as are essential to the conclusion in which all unite.

I feel constrained to state that, but for this strong communication from the jurors, I could not have put so favorable a construction upon the evidence in this case, as this statement compels me to give to it; and it would not have been without serious difficulty that I should have discovered an authority to interfere and arrest the execution of this sentence.

How far I may be right in permitting this statement of the jurors, made without oath, so materially to modify the influence upon my action of their verdict upon oath, has been a serious question with me, and may be with others; but I have not been able to convince myself that I have the right to deny to the statement full authority, as truly expressing the belief and disbeliefs of the jurors who have signed it, upon certain points of the testimony particularly stated; and yielding so much to it brings this conviction upon the same legal ground, upon which my own conclusions, from the report of the Judge, have placed that of Van Steenburgh.

The conduct of these jurors, in the jury box, being as they were, citizens of the same county, and entertaining, of course, the sympathies of citizens for their fellow-citizens and neighbors; the firmness with which they pronounced their verdicts upon the law and the facts, regardless of consequences to themselves or others, has given to their subsequent statements, in both of these cases, a greatly increased weight in my mind.

The personal standing, and claims to favor, of this defendant are very different from those of Van Steenburgh. He is older by four years; has a fair education; is intelligent, shrewd, and experienced, beyond the average of young men of his years, and in his circumstances and condition of life. He has, too, held leading situations among the disguised men, and was elected a chief by a small band of them, whom, in that capacity, he led to the place of the sale on the very morning of the murder. Yet it does not appear that he acted as a chief upon the ground, nor that he has been in disguise previous to this occasion, since the passage of the law making it a crime to appear disguised and armed.

Inasmuch, however, as I consider his case placed, by the statements of the jurors to which I have referred, and which I have copied, upon the same legal footing with that of Van Steenburgh, I cannot find enough in the difference between the personal standing and influence of this defendant and that of Van Steenburgh, to authorize me to insist upon the execution of this sentence, if I interfere to arrest the execution of the other.

Considering the two cases again together, therefore, and as standing upon the same footing for the purpose of my action, I am bound to assume that these defendants are not among those who fired upon the lamented Steele, and that their guilt consists in their being present, armed and disguised, resisting the sheriff, which made them parties to the commission of the felony, and in that way legally guilty of the murder.

There are those who did fire, who did actually commit that cruel murder; and there are those who did lead, command, and control that flagrant proceeding.

It is because these defendants are not proved to have borne these relations to that daring crime, that the juries who tried them so strongly urge the commutation of their sentences. And it is upon this ground, as uniformly expressed, that so many of the citizens of the State urge the same interposition. Upon this point there has been a harmony and a strength of expression, very seldom witnessed upon a similar question. The feeling seems to be almost universal, that while so many were guilty of the actual killing of the lamented Steele, and so many more were principals in urging on, commanding, and directing those who were so guilty, a punishment in the State prison for life, is a sufficient degree of severity to be exercised toward those who stand in the second degree of moral guilt, as only parties to the felony which laid the foundation for the murder.

In speaking of the public expression, I refer more especially to that proceeding from the counties removed from the excitements which have brought about this insurrection, and from citizens of the highest standing and respectability; all of whom have a deep stake in the preservation of public order; and many of whom are directly and deeply interested in the very controversies which have led to these crimes. That a strong feeling of sympathy for these defendants should have prevailed in the counties pervaded by these excitements, and a strong expression in their favor should have come from them, were results to be anticipated; but that, from the counties where there had been but one opinion and one voice in relation to these disturbances; where all resistance to the law has been viewed with unqualified disfavor; and where this murder has been universally looked upon as the most aggravated offence in our whole calendar of crime, a united voice in favor of the commutation of the sentences of these defendants should be expressed, was not so naturally to have been expected. Yet such has been the fact in numerous instances; and it proves most clearly to me that, while the published reports of these proceedings, and especially of these trials, have been anxiously scrutinized, and while the disposition and determination to sustain the law and punish crime are in no degree yielded, there is a jealous care that no appearance of undue severity in executing the law shall afford a cloak or apology for future violations.

Thirteen persons are already undergoing their punishment in the State prison for this crime, four under sentences for *life*, and nine for terms varying from seven to ten years. In classification, these defendants are supposed to stand with the thirteen, and it seemed to be considered that their punishments should be assimilated to the most guilty of their class, and the extreme punishment of the law be reserved for those whose moral, as well as legal guilt is without mitigation. This course, it is confidently asserted, will best promote the cause of law and order, because it will avoid all pretext for a complaint that inequality, or injustice, has characterized the execution of the law.

If I had not found the statements of the jurors in these cases, and especially in the case of O'Conner, controlling upon my action in this matter, these wide-spread and strong expressions of a sound and unprejudiced public opinion, formed from a careful examination of the testimony in the cases, as publicly reported, recommending as they do the same commutations of the punishments, would have added great weight to those statements. The disposition apparent upon the face of these expressions, to sustain the law with the least practicable degree of rigor, and to try the effect of lenity rather than severity, wherever there is a ground for reasonable question as to the effect of the one or the other, upon the disturbed portion of the public mind, is worthy of an intelligent and patriotic people; and should have weight with their agents in the administration of the laws.

To addition to these reasons, inclining my mind toward the commutation of these sentences, four of the county judges, who were members of the Oyer and Terminer, at the time of the trials of these defendants, have, with a feeling honorable to their characters as judges, communicated to me the fact that they have been solicited to sign petitions for the commutation of these sentences, and have declined to do so, not because their minds were made up in favor of the execution of the defendants, but because they did not consider it proper or expedient that they should interfere with the sentences of the court in that way. They state that their information, as to the recommendation of the respective juries, and as to the expressions of the public judgment, is not such as to enable them to form conclusions from these evidences; and that their impressions, derived from the trials, would leave them in great doubt as to what advice they ought to give, if called upon to give any; but they feel it to be their duty to advise me that, if my sense of public duty, from all the facts before me, shall lead me to the conclusion to commute the sentences, they shall most cheerfully concur in that decision. The remaining judge was absent from the State, and could not be consulted.

I regret to be compelled to say that the evidences before me do not authorize the belief that all disposition to resist the law has been surrendered; and I have no right to hope that there are not those, in the excited counties who will seek to make the commutation of these sentences the foundation for new encouragement to their deluded followers, who have been engaged in opposition to its execution. I will hope that such efforts will be confined to the few, and that the many, who have been deceived and led away by unprincipled leaders and demagogues, have already seen enough of the unmixed evil of their unlawful course, to satisfy them that neither wealth, nor happiness, nor liberty, nor security, is to be found in that direction.

If, however, this reasonable expectation shall be disappointed, and the commutation of these sentences shall be made an encouragement to farther crimes, the public, as well as those intrusted with the execution of the laws, will be consoled by the reflection that lenient means were tried and spurned, before the rule of extremest severity is adopted as the only alternative.

I have been urged to find a ground for commuting these sentences, in the consideration that the offences are political, and therefore entitled to a different and more lenient treatment, than ordinary offences of similar grades. To my mind this consideration presents no meliorated aspect of the murder. If I could, in my classification, call this insurrection, commenced and prosecuted to resist the collection of admitted debts, a rebellion, or attempt at revolution of the State Government, I should find, I fear, much more room to add the crime of treason to the catalogue already made up, than to discover a ground for indulgence in its political character.

The other considerations, however, which I have presented, have induced me, not without much hesitation, to conclude that the commutation of these sentences may be more beneficial to the cause of law and order, than the execution of the defendants. If I have not mistaken that point, my public duty is plain, and its performance in entire accordance with the personal feelings which must prevail with every citizen. But for a firm belief in its imperious necessity, no one would desire a public execution, and

body-guard of Slavery? Where will be the pro-slavery masses that sustain them by their vicious public sentiment? They will have passed away, and their places will be filled by others. Those others may, indeed, be worse than those that went before them: but it is the business of Abolitionists to see to it that they, at least, shall not have the excuse of ignorance in their guilt. Therefore it is that they cry aloud, whether men will hear, or whether they will forbear. And they see already the fruits of their philosophy. It is but fifteen years since a single voice demanded the immediate deliverance of the slave. Now how many thousands, and hundreds of thousands, accept the doctrine which was then everywhere spoken against! And how is this? Many minds, indeed, have received the truth lovingly and candidly, and renounced their former error. But how great is the national change in the constitution of society in the course of that short time! At least, half of the active men now on the stage, have grown up since that day, and are, in a great degree, free from the prejudices which their elders had inherited. It is true, but in a different sense from that in which it was uttered, that Slavery will be abolished by the "natural laws of population;" but it will be by the change effected in the white, and not in the black population; by the bleaching of the souls, and not of the bodies. Twenty years ago, who believed, in England, that Slavery would be abolished or Parliament reformed at the present time? And yet, it is now ten years since one, and fifteen since the other, was peacefully accomplished. AGITATION, the continual urging of truth in the ears of the people, was the main instrument of these revolutions. Who can tell, if the American Abolitionists are but faithful to their mission, how few years may suffice to make the wrongs of the slave, and the servility and thraldom of the free, the theme of a half doubtful history?—Q.

Bible Argument.

Mr. Lewis Tappan has had the kindness to send us a pamphlet, entitled, "A condensed Anti-Slavery Bible Argument, by a citizen of Virginia," which I have had as yet no time to examine, and which I am not much inclined to do, at least for my own satisfaction. We have got to that pass in the Northern States, that we safely assert that Slavery is wrong, whether the Bible upholds it or not, for the North is so far Christianized as to believe that a system of theft, licentiousness, and blood, can not be in accordance with God's law. The Abolitionist who asserts that he will not hesitate to choose between a pro-slavery Bible or none at all, is listened to at least with respect, and very generally with approbation, almost everywhere in the Northern States. The day has gone by when it is necessary to prove that the Bible does not sanction Slavery as absolutely right, though we are far from having reached that point when we are not called upon to prove it to be absolutely and always wrong. If the pamphlet before us shall do the last effectually, it will do much toward teaching the Church North some of the first principles of Christianity.

If, however, it only shows that the Bible does not sustain Slavery, it would do much good at the South if it could be got into general circulation, for slaveholders have yet to learn that God is not like themselves—a tyrant. I am not one of those who cannot conceive that others may not have a want which I have not, and to all therefore, whether North or South, who need a Bible argument on Slavery, I commend this book, on the representations of those who have read it. There are, I know, minds in that state that they must be convinced that the Bible is not pro-slavery, before they can be persuaded that it is wrong. I do not envy them their faith, but am glad to put in their way all aids for coming at the truth in their own fashion. The following letter in relation to the book, we copy at Mr. Tappan's request:

MR. EDITOR:—Some months since a gentleman in Virginia sent me a manuscript for publication entitled, "A condensed Anti-Slavery Bible Argument, by a citizen of Virginia," requesting me to get some printer to publish it, and proposing to take a considerable part of the edition to distribute in the Southern States. Three thousand copies have been printed by the old anti-slavery printer, S. W. Benedict, No. 16 Spruce street, New-York, and are for sale at Finch & Weed's, No. 118 Nassau street.

Having corrected the proof sheets of this pamphlet, and taken great interest in the work itself, I am desirous of calling the attention of your readers to this timely and valuable publication. Mr. Weld's excellent essay, the Bible vs. Slavery, is out of print, and I believe Mr. Green's is also. The former discussed texts, &c. in the Old Testament, and the latter texts, &c. in the New Testament. The work just published embraces the whole subject. Although the author makes no profession of literary skill, yet it is evident he is a good Bible student. He writes in a popular style, and it will be found easier to object to his argument than to answer it. I strongly recommend this publication to the friends of emancipation throughout the country, and earnestly trust that they will not only diligently peruse it, but take pains to give it a wide circulation. No subject can be more important at the present crisis. Ex-Governor Hammond, of South Carolina, in a letter received from him last August, says, "You say, and say truly, that Slavery has ensconced itself under the covers of the Bible, and must be routed thence, or the arguments must be abandoned by Christian Abolitionists. It *is lodged there* safely and securely, and you cannot rout it hence."—A "citizen of Virginia" has attempted to do it, and with unusual fairness and ability. Let his essay be thoroughly and candidly examined. I hope that every minister of the Gospel, every President and Professor of a College, every Professor in Theological Seminaries, every Home and Foreign Missionary, of all denominations, will be furnished by some friend of the Anti-Slavery cause with a copy of the Bible Argument. Should any able and candid review of the work appear, I will thank some friend to send it to me. If this argument proves as valuable as I think it will, there will be many more editions, and the author will be glad, doubtless, to avail himself, in a future edition, of all judicious criticisms.

LEWIS TAPPAN.

Cold Comfort.

One of the Massachusetts Liberty party prints gives extracts from the letters of its correspondents in various towns, to show the hopeful efforts of the party at the last election. The very smallest favors are certainly received with the deepest gratitude. If Liberty party is commendable for nothing else, it certainly is for its patience and humility. To act a farce from year to year, requires some fortitude, but to persuade oneself all the while that it is a very serious matter, and, in despite of common sense and experience, to believe that if the mountain groans long enough, and loud enough, it will sometime or other produce some more respectable progeny than a "ridiculous mouse," is a degree of hopeful perseverance, amounting almost to the sublime.

I cut two extracts from the paper just referred to. The first is:

WEST BOYLSTON.—"Sewall's name was cut out from four Liberty ballots; in two of them Briggs's name was inserted, in another, the name of Abiel Bliss, in the other, no name. Sixteen of our men did not come out to the meeting for some reason; three did not vote that were there. Our men who were present, were good and true to their party, excepting those that inserted Briggs's name in place of Sewall's. I regret very much that Liberty men should stay at home, while millions are in bonds."

The closing reflection is pathetic, and is certainly called for, if there be no other way for the salvation of the slave than by Liberty party. Here it seems that in West Boylston there were twenty-three men who were faithless to the party. Such a desertion must have made a very considerable diminution in the Liberty vote of that respectable town, unless the party counts there very many more adherents than in most of the towns of Massachusetts. I shrewdly suspect that the faithful, if they were counted, would be found much fewer than the renegades. Probably those who cut out Sewall's name, and inserted Briggs's, did so for the same reason that that excellent anti-slavery divine, Mr. Colver, gave last year for voting for Mr. Briggs—namely, that he knew him to be a most pious Baptist! His membership in a pro-slavery Church is comparatively of little importance. Strange that men will forget the "millions in bonds!"

The other extract is richer still:

UPTON.—After accounting for their diminished vote, our informant adds, "You may rely upon it, the Liberty party is stronger in Upton than it ever has been."

I remember attending an Anti-Slavery meeting in Upton some two years since, and "new organization" then had killed nearly all the Anti-Slavery of the place, and the priests had gathered again into the fold all the Liberty party men. Now, as the vote diminishes, the party grows stronger. Doubtless it is true, for the only strength that Liberty party asked, or wished for in the beginning, was that it should kill Anti-Slavery, and save the Church. It has done it in Upton. Such is the hope of the slave in Massachusetts, if he has none other than in Liberty party.

The English Friends.

The Greensfork (Ia.) Anti-Slavery Society, at a meeting on the 28th of last month, passed the following excellent resolutions, in relation to the insidious visitation of the Committee of the London Yearly Meeting:

Resolved, That it is with deep regret that we have witnessed the course pursued by the Committee of the London Yearly Meeting of Friends, while in this section of the State; as we believe it eminently calculated to discourage and retard the progress of the Anti-Slavery cause in this country; and also to place the professions and practice while in their own country, of the individuals composing said Committee in the light of hypocrisy and deceit.

Resolved, That the doctrine declared by the same Committee, that "no possible circumstances could be conceived of, which would warrant a withdrawal from the body of the Society," is condemnatory of the principles which induced the venerable founder, George Fox, and others, to withdraw from the societies with which they were connected; and is subversive of the Divine command, to come out from among them, &c.; and to withdraw from every brother that walketh disorderly.

Frederick Douglass's Book.

The following notice of Douglass's Narrative, is from a Cork paper. How many of the papers of this country, not professedly Anti-Slavery, would dare to say as much in his behalf, or against Slavery? We gave in last week's paper a report of the meeting referred to:

NARRATIVE OF FREDERICK DOUGLASS.
WRITTEN BY HIMSELF.

We refer our readers to our advertising columns for notices from the American press, of this work. We are sure that no honest man can arise from its perusal without deepened convictions of the power which true men everywhere possess of triumphing over the most formidable obstacles—nor without the belief, that it is his bounden duty to omit no means, however great or small, which opportunity affords, of aiding the African people to escape from a worse than Egyptian bondage, and of cheering on their devoted friends, the ABOLITIONISTS OF AMERICA. It appears from the advertisement that Mr. DOUGLASS will deliver an address on Thursday evening next, at the Imperial Hotel. Those who are desirous to see nature's nobleman, and hear the native eloquence of a self-educated man, ought to avail themselves of this opportunity to hear Mr. DOUGLASS.

MR. FAIRBANKS.—The following paragraph first appeared in the Tribune, and we have been surprised to see it quoted without an expression of doubt, in some of the Anti-Slavery papers:

"We saw a fugitive slave a few days ago, who alledged that he was assisted to escape by Delia Webster, and Mr. Fairbanks. This would seem almost sufficient to settle the question of their participancy in the offence with which they were charged."

A friend of ours saw this very slave in Boston, a few weeks ago, when he positively denied that Fairbanks or Miss Webster had anything to do with his escape from Slavery. This we believe, and to represent the contrary will be to embarrass the case of poor Fairbanks, and Heaven knows, he has been oppressed enough, already.

The above is from the (Hartford) Christian Freeman. I know not whom the editor of the Tribune may, or the "friend" of the editor of the Freeman may not, have seen; but either they did not see the same person, or else somebody lies. The Tribune has no doubt told the truth, as he has probably seen the man Lewis, who, as hundreds of Abolitionists know, was assisted, with his wife and child, by Fairbanks and Miss Webster, to escape from Kentucky. It is high time the truth in this matter was told plainly, let it "embarrass" whom it may. If Miss Webster has any defence to make, for the mendacious book she published, let her make it; if not, the editors of professed Anti-Slavery papers had better employ themselves, if they say anything about the matter, in exposing the fraud which has been put upon the public, to the injury of the Anti-Slavery cause, rather than in attempts to cover the wrong up. The friend of the Freeman has either deceived that paper, or was himself deceived by the man he saw in Boston.

The last "Reporter" has a long article on Miss Webster's book, in which the same view of the matter is taken as that given in this paper a few weeks since. The Cincinnati Herald speaks approvingly of the article, and reiterates its opinion that Miss Webster is not worthy of confidence.

KELLEY AND FOSTER.—"The story of the marriage of Abby Kelley and S. S. Foster, is pronounced false in the Anti-Slavery Standard. We do not know who started the story, but suppose the author thought they ought to be married."—*True Wesleyan.*

We think these insinuations decidedly low and unjust. The Emancipator had a fling on the same occasion, which we regretted to see. The appearance, dress, and deportment of Miss Kelley, in this region, were unexceptionable, so far as we are aware, or have ever heard. No one can reasonably object to anything except her appearance in public at all as a speaker; and that is a matter of duty and taste, about which people may differ, without crimination or ill nature. For ourself, we would as soon hear important truth uttered by a woman as a man.

The above extract is from a Liberty party paper, published in Cleveland, Ohio. The editor has read his Eastern Liberty party exchanges to little purpose if he has not long ago learned that the chief weapon against the old school Abolitionists is that which pro-slavery papers have always wielded with so much delight. Ribald, abuse, and the most atrocious attacks upon private reputation, and the most unblushing falsehoods as to our purposes, have always been the means whereby the Emancipator, *et id omne genus*, have attempted to destroy the influence, and neutralize the efforts of the agents and friends of the American Society.

This Week's Paper.

FOURTH PAGE.—*Poetry:* Wee Willie; Labor; Each Light has its Shade. *Miscellany:* Charity Begins at Home; Further Extracts from Foreign Papers; Religious Division in Germany, &c.; Genuine Eloquence; Deferred Items.

FIRST PAGE.—*Pro-Slavery:* Jonathan Walker and his Book; Terrie Title; Free Negro Suffrage in New-York. *Selections:* Results of Emancipation in the British Colonies; Charles G. Atherton; Spirit of Slavery; Letter to Dr. R. S. Steuart; Education.

SECOND PAGE.—How the Slaveholders get the Money; Our Cause in Ireland; Letter from Frederick Douglass; Commutation of the Sentence of Van Steenburgh and O'Conner.

THE CONVENTION.—The vote for the Convention for the revision of the Constitution of this State stands 213,084 in favor, to 33,283 against it: majority for it, 179,801.

GENERAL INTELLIGENCE.

Foreign.

Late from Texas.—By the New-Orleans Bee we learn that the steamship New-York, Capt. Phillips, arrived at that city on Sunday evening, Nov. 14th, bringing dates from Galveston up to 12th and Houston 8th.

The votes in Montgomery were, for the Constitution 509, against 44; for annexation 536, against 25; for the ordinance 467, against 54.

In the counties of Harrison, Shelby, Sabine, San Augustine, Nacogdoches and Rusk the voting on the Annexation and Constitution was nearly unanimous. In Harrison county only three votes were given against annexation. In Houston county there were only about thirty votes polled against annexation.

Gen. Houston arrived at Houston on the 3d inst.

The Houston Telegraph cautions emigrants against bringing new furniture with them, unless they are prepared to pay the duties required on furniture imported for sale. It appears that the custom-house officer at Galveston has assumed the responsibility of construing the law which exempts all furniture brought by emigrants for their use, to mean old furniture, or that which has been partially worn.

The Camanches it appears are again committing depredations near Austin. A party of Surveyors locating land on the Gaudaloupe, were attacked by a party of Indians, but succeeded in making their escape.

Hostility of the Lipans.—A party of the Lipans under the command of Juan Castro, recently made an attack on the mission of Refugio. They did not injure any one, but drove off several horses and some cattle. We learn from a gentleman who lately visited Corpus Christi, that Juan Castro accompanied Hon. W. G. Cooke, Secretary of War, and Col. Kinney, to Corpus Christi, as pilot, about two months ago; and while at that place some of the settlers declared that he was the chief of a party of Indians that had attacked the fort about a year ago when Col. L. P. Cooke lost an eye. Many threats were made against him, and the commander placed him in the quarters of the soldiers for protection. On his way back to his encampment he was waylaid and shot at by some persons concealed in a thicket. This has undoubtedly exasperated him against the settlers in that section, and has induced him to make the attack on the Mission. Whether he will carry his revenge further, and commence hostilities against the whites in other settlements is uncertain. Col. Nabore, the agent of the Lipans, is still with the tribe at their encampment, and some fears are entertained for his safety. The Lipans were represented at the late council at Torrey's trading house by Ramon Castro; and he declared that his tribe would continue faithful to the Texans. As many of the settlers at Corpus Christi and at the Mission are Mexicans, it is not improbable that the Lipans consider those points as Mexican settlements, and therefore feel authorized to make war upon them. We have not heard that they have made any forays in any of the other settlements at the West.—*Houston Telegraph, Nov. 5.*

Col. Hays with his company, and a company under Capt. B. McCulloch, are now on an expedition to the Rio Grande, with the intention of visiting Laredo before they return. The people of Laredo are said to be anxious to acknowledge the authority of the Texan Government.

Business at Houston appears to be brisk, and it is expected that not less than 16,000 bales of cotton will be shipped from that port this season.

A brisk trade has lately sprung up between the settlements on the Colerado and Guadaloupe and Corpus Christi. Everything in the way of provisions at the West can be readily transformed into money. Corn was readily sold at Corpus Christi at $1 12 to $1 36 per bushel.

Tobacco Culture.—Col. Jones has cultivated several acres of tobacco at his plantation on the Caney, about forty miles from Matagorda, and his crop is excellent. He has already shipped several bales of his tobacco to Corpus Christi, where it was sold almost as soon as it was landed. It is believed that he will make a profit of three or four thousand dollars on his crop this year.

Houston Telegraph, Nov. 5.

A great mortality among wild fowls has taken place on the Northern and Western shores of Galveston Bay, thousands of which have been swept ashore, to the great satisfaction of the people on the Bay, who gathered an immense number, to obtain their feathers.

The force at San Antonio, and at Austin, respectively, is given us by Capt. W. H. Merrill, as follows:

Force at San Antonio.—Two companies (A & G) U. S. Dragoons, and two companies mounted Rangers—Maj. Fauntleroy, 2d Dragoons, commander.

Force at Austin.—One company (1) 2d U. S. Dragoons, and one company mounted Rangers (Captain Cady's)—61 men each—Brevet Major B. L. Beall, 2d Dragoons, commanding.—*Galveston News, Nov. 11.*

We have dates from Galveston to the 11th instant, which, however, contain no news of interest.—The *Red Lander* reports the decision of a very important case of Spanish claims, involving 17,000 acres of land, and embracing the town of San Augustine, in favor of the claimants, Col. A. Horton and others. The entire Bar, almost, of Eastern Texas was engaged on one side or the other. The suit has been pending four years.

Later from Mexico.—The United States ship Falmouth, at Pensacola, brings dates somewhat later from Mexico. These confirm the report that Mexico is prepared to negotiate with the United States. Gen. Paredes has written to the Mexican Government that his greatest pride shall be to repress all revolutionary movements and *put down any illegal opposition to the proposed negotiation with the United States.* The New Orleans Picayune says:

"Everything induces us to believe that another revolution is close at hand in Mexico, in which Almonte will probably take a conspicuous part. Distracted as the country now is, with neither money nor credit, malcontents in every quarter, and reckless aspirants for place or plunder in every city and town, it is almost impossible for the present Government to hold together much longer."

From Haiti.—We have before us two numbers of the Turks Island Gazette, the latest of which, of the 28th of October, contains some intelligence received from Port-au-Platte by the sloop Jane. We make an extract from our island contemporary:

"The Dominican army in cantonment at Grayavine has been considerably reinforced both from Port-au-Platte and St. Jago, and by this time are on their march to Lavaron on the frontiers, which the Haitians have fortified, and where a collision no doubt will take place, the result of which I expect to hear at Port-au-Platte in a few days after the Jane leaves. The Dominican squadron has also sailed to the westward to give the Haitian squadron an opportunity for a fight.

"President Pierro, it appears, has declared all the Eastern or Dominican sea-ports in a state of blockade; it is, however, only so by his direction, nothing more.

"On the Southern frontiers the Haitians have again suffered a repulse, attended with considerable bloodshed, and by last advices from the city of St. Domingo, it appears they had everywhere abandoned their positions in that quarter. This, however, was attributed to the late rise at Leogane, in favor of the ex-President Herard, and to fresh disturbances, which were understood had lately broken out at Aux Cayes."

Later.—Captain Rogers, of schooner Mary Chilton, at this port from Cape Haitien, 30th ultimo, reports that on the 26th, the Dominicans surprised the Haitian garrison at Laxaron, consisting of about three hundred men. The official account reports that after killing one hundred and twenty-eight men, including a Colonel, the Dominicans took the place. On the receipt of this news, the President ordered all the troops of the place to march for Laxaron, but information having arrived on the 29th that the Dominicans had evacuated and burnt the town, the order was countermanded. Laxaron is the principal frontier town on the Cape side of the Island, about 18 leagues east of Cape Haitien, and just within the Spanish lines. The President was still preparing his grand expedition for the reduction of the Spanish part of the island, and it was said would march in the course of a month. He had also ordered all the Ministers and the members of the Council of State, to reside at Cape Haitien, and several had arrived from Port-au-Prince.—*Boston Advertiser.*

General Items.

Slavery in Virginia.—The editor of the Louisville Journal, who has recently been over the mountains into Virginia, thus speaks of farming and slavery in Virginia:

"The profits of farming are in general at a very low ebb in Virginia, being next to nothing, if the "negro crop" be not taken into the estimate. If there were no demand abroad for the increase of her negroes they would in general be set free, or rather abandoned as worthless, or as too expensive a luxury. How long before labor will not more than purchase subsistence, for the laborer throughout the Union, I cannot say. That point is already reached in Virginia, and when it is reached every where, slavery will cease, because it will not be profitable."

Important Notice to Postmasters.—The *Union* of the 19th instant, gives the following important notice to postmasters throughout the country. We call upon them to read it with care and attention:

"We are desired to call the attention of postmasters to regulation No. 549, which provides for the convenient transmission of money from subscribers to editors of newspapers. It is the duty of postmasters to receive the money from a subscriber, and give a receipt for it. It is the duty of the postmaster receiving the money to give notice to the postmaster who has it to pay, of the amount received, and for what editor, and mark the letter 'official business,' and sign his name to it. The postmaster receiving the notification will pay the receipt when presented. The subscriber who gets the receipt, may send it by mail or otherwise to the editor. The new law prohibits postmasters from enclosing and franking money to editors. The reason of the rule is obvious. A large proportion of the money heretofore lost in being transmitted through the mails, is money sent to editors and franked by postmasters. The frank of a postmaster upon the letter addressed to an editor, is notice to every one who handles the letter that it contains money. This rule, when understood, insures the payment of the money, without discount to editors, and avoids depredations upon the post office."

Hale and Atherton.—The New Hampshire papers give accounts of a recent meeting of Locos, in Ossipee, on Wednesday last. About 400 persons were present, and among them John P. Hale. The meeting had been called to hear Mr. Atherton make a speech, in the course of which he was very severe upon Mr. Hale. When he got through, Mr. Hale demanded the right to be heard. He mounted the rostrum, and for an hour and a half he refuted the statements and the logic of Mr. Atherton, and was at times awfully severe upon the author of the Congressional "Gag Law." The last that was heard of Mr. Atherton he was on his way back to Nashua.

Rev. Joy H. Fairchild, whose trial for adultery before the Municipal Court in Boston, lately excited so deep an interest, was on Wednesday installed Pastor of the "Payson Church," in South Boston, composed in good part of members of the old church of which he was formerly the minister. Among the members of the Council were Rev. Dr. Woods, President of Andover Theological Seminary, who preached the sermon, and Rev. Dr. Burgess, of Dedham, who gave Mr. F. the right hand of fellowship. Fourteen ministers of Boston and vicinity united in remonstrating with the Council against his installation, but the Council resolved that he ought of right to be and was by them regarded as in good standing as a minister of the Gospel.

Rev. William Graham.—It will be recollected that some time since the Rev. William Graham, a member of the Cincinnati (N. S.) Presbytery, published a pamphlet in which he argued that the Bible sanctioned the slave relation. He was tried by the body to which he belongs, for heresy, and his case was finally referred to the Cincinnati (N S) Synod. We understand that this Synod at its late session in Ripley, decided the case, by *voting to suspend him from his ministerial functions.* The vote stood 28 in favor of suspension, 6 against it.—*Philanthropist.*

Vermont.—The Legislature of Vermont at its late session passed a law to abolish the School Fund. All the moneys and securities belonging to the fund are transferred to the State—so much of it as is necessary is especially appropriated to cancel the indebtedness of the State to the fund, and the residue of the fund is placed in the Treasury for the use and benefit of the State.

The Kidnapped Ohioans.—In the case of the men seized in Ohio and carried to Virginia for assisting slaves to escape, the jury by consent of parties rendered a special verdict, that if the Court in full bench should decide that the place where they were seized was within the territory of Virginia, then they were guilty; but if not, then the verdict is not guilty. The Court is to decide this question shortly at Richmond.

The Dismal Swamp on Fire.—This Swamp is again on fire, and has been for several days, and last evening the atmosphere in this vicinity was thick with the smoke of the burning Juniper. When, last summer, we questioned the correctness of Mr. Espy's theory of large fires producing rains, we were told that high winds must not be an accompaniment. Well, we have the fire without the wind, and yet we have no signs of rain, for weeks. Last night, about 9 o'clock, the wind came out lightly from the North, and cleared off the smoke, when the whole Southern heavens showed themselves gorgeously illuminated by the fires that were raging in the Swamp.

Norfolk Herald, 22d.

Small Pox in Pennsylvania.—This fearful disease prevails to a greater extent in this State than is generally supposed—but the culpable negligence of the authorities has effected the concealment of a great number of cases, by which means many unsuspecting families have had the small pox introduced into their midst, without being able to account for its origin. Cases of this nature should always be made public whenever and wherever they occur, so that the dwellers in their immediate neighborhood may take the proper precautions to prevent its spreading. A letter was lately received by a physician of Pittsburg from one in Washington, Pa. in which rumor gave credit for *two thousand* cases. We trust and believe that this estimate is incorrect.

Runaway Negro.—A few days ago a negro came ashore in a small skiff, at Matagorda, from the Gulf. He was so much exhausted with hunger and fatigue, that he had scarcely strength sufficient to make his way through the breakers to the beach. He was immediately arrested as a runaway; and when questioned, stated that he belonged to Mr. Harmon Holland, living on the Trinity, near the plantation of Mr. Ellis; and that he had been permitted to go down to Galveston Bay to get oysters, and while there he was driven out to sea. He stated, also, that he had been six days without water, or anything to drink, and that he had not eaten any food for three days. He is now in custody of the Sheriff of Matagorda county. There is little doubt that he is a runaway, and that he intended to make the voyage to Mexico in the frail skiff in which he had embarked.—*Houston Telegraph, Nov. 5.*

The Voice of the South.—The Charleston Mercury contains a long article upon the effects of a war upon the South. The tone of the article may be gathered from the following extracts. After stating that "the official organ indicates the sort of appeals and denunciations that are to constitute the capital of the war-mongers—there is to be much noise and some bullying," the Mercury says:

"A war will make the free States predominant, and the South subject. To the West, a war offers its bribes. No invader will trample their soil, or burn their cities. The Western are a brave people—indeed, if there is anything they love better than bragging, it is actual blows. They will have all the pleasure of bluster, turmoil, and fighting, with none of the blight and horrors of war. They will have an eye to business, also, and will not be insensible to the profit of feeding our armies at war-prices. In the last war they sold flour at their own doors for twenty dollars a barrel. What a forcible argument this, to prove that "Western interests require war;"—Thus the Eastern manufacturer will flourish by a complete monopoly of the market of the Union—and the Western farmers will flourish through the demands of the army for their produce.

"How will it be with us? The South will be the seat of war. Her every interest will be sacrificed while it continues, and when it is over, she will be ground down by oppressive taxes to pay its arrears. Property, power, safety—all will be engulfed in the abyss to which they are urging us. * * * * If our title to Oregon were indeed as "clear and unquestionable" as the President deems it, have we not taken from ourselves the moral right of pushing to a war our exclusive claim, after twice offering to divide the territory with England, and submitting to a joint occupation of it with her for twenty-eight years? And when she offers to leave it to the judgment of an impartial third party, how can we refuse, without loading ourselves with the responsibility of wilfully and unprovokingly breaking the peace of the world? Shall we not be in the wrong in the estimation of all christendom, and fight as those must, who fight against the moral sense of mankind? But when we have in reality no *title* at all to Oregon—when it is scarcely worth the trouble even of a diplomatic conflict, and when all difficulties concerning it can be peacefully settled, it is an outrage on religion, and law, and sense, to talk of war. Every man who values the honor, and the character of the country, ought to stand up and denounce it, and our rulers ought to be made to feel that the people are something more than dice in their games for power.

"Among Christian men it surely cannot be necessary to urge reasons against the policy of a war. If there be no high and urgent necessity for bringing upon the country and the world, its consuming waste—for letting loose its beastly passions, and staining the earth with blood—then is war one of the most enormous crimes man can commit. The humanizing intercourse of nations, the arts of peace, the security of home, the sense of religion, the love of justice, the impulses of mercy, all shrink from the track of war, and perish in his triumphs."

Abolition of Militia Trainings.—Nothing marks more certainly, though quietly, the decline of the war-spirit among the great mass of our people, than their unwillingness to continue the system of militia drills. It was retained in Massachusetts by a few war-spirits, until nearly all men of sense became weary and ashamed of it; and then the Legislature, in 1839, released from military drills, all that had been liable to that service, and provided a sum of $50,000 a year to be distributed, at the rate of $5 each, among any number of the old militia, not exceeding 10 000, who voluntarily trained a certain number of times every year. Still, even this offer has not rallied in any year, more than 7,000 volunteers: and the whole number, we believe, is constantly diminishing.

Maine, in 1843–4, entirely abolished the system of militia drills, repealing all her laws that required that useless service, but retaining the militia system, simply by continued enrolment of all that would be bound at her call to come forth for the support of her laws, or for the defence of her soil.

Vermont, at the recent session of her Legislature, has followed the example of Maine. She passed an act repealing all laws that heretofore required militia drills, and substituted merely an enrolment, as for jury purposes, of all that would, under the old system, have been liable to militia service.

NOTICES.

NOTICE.

An adjourned meeting of the Manhattan Anti-Slavery Society, will be held in the Hall, corner of Lispenard and Broadway, on Wednesday evening, next, the 10th instant, at half-past seven o'clock, precisely.

H. M. HENRY, Secretary.

ANNUAL MEETING OF THE WESTERN NEW-YORK ANTI-SLAVERY SOCIETY.

An annual meeting of the above Society, will be held in the CITY OF ROCHESTER, on Tuesday and Wednesday, December 30 and 31st. All who feel an interest in behalf of our chattelized brethren, or in extending the means for his elevation to the rank of a MAN, are earnestly desired to give their attendance. It is confidently hoped that every county and *town* in Western New-York, will be represented, as it is to THEM ALONE upon whom depends this agitation in this part of the State. It is expected to be a PEOPLE'S MEETING, depending entirely upon *their own* energies. To the *people* then, of Western New-York, we say, "come one, come all," and let there be a great gathering.

By order of the Executive Committee.

E. W. CAPRON, Cor. Secretary.

☞ Liberator please copy.

ANTI-SLAVERY LECTURES IN FALL RIVER.

A course of Lectures will be delivered by request of the Anti-Slavery Sewing Circle of this place, in the Berean Temple.

Theodore Parker, of West Roxbury, Friday, Nov. 14.
Mr. Wm. H. Channing, of New-York, Friday, Dec. 12.
Rev. Caleb Stetson, of Medford, Friday, Dec. 19.
John W. Brown, Esq. of Boston, Friday, Jan. 2.

All persons are respectfully invited to attend the meetings.

S. S. BUFFINGTON, *Sec'y.*

Fall River, Nov. 7th, 1845.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your dilligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we sugrest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker, *Anna M. Hopper,*
Mary Grew, *Maria M. Davis,*
Sarah M. McKim, *Sarah Pugh,*
Hester Reckless, *Martha Carman,*
Gertrude K. Burleigh, *Sarah M. Douglass,*
Elizabeth J. Neall, *Margaret Jones,*
Olive Bacon, *Emily J. Winslow,*
Hannah L. Stickney, *Margaret Griscom,*
Mary T. Stickney, *Teresa K. Hallowell,*
Sarah Child, *Eliza J. Bias.*

THE TWELFTH MASSACHUSETTS

Anti-Slavery Fair,

TO BE HELD IN

FANEUIL HALL,

AT THE CLOSE OF THE YEAR.

The undersigned, deeply sensible of the obligations of those who begin a work of beneficent reform to carry it forward to the end of their lives, have determined to continue, during the present, as in the eleven preceding years, to disseminate the moral principles, and awaken the feelings which alone can effect the abolition of Slavery.

If we needed fresh stimulus in a work, which perpetually renews the devoted spirit, we could not fail to find it in the present condition of our country. The supporters of Slavery, perceiving that the practice and the preaching of a higher morality, endangers the perpetuity of their system, hope by the annexation of Texas to maintain the balance of power in its favor. But Freedom can gain at the North faster than Slavery at the South, if those who call themselves friends of Freedom, will but labor with zeal and diligence in her behalf.

Our appeal is, in an especial manner, to those who are newly awakened to the nature of Slavery, and its unavoidable termination in political subjugation, and national ruin:—and, who earnestly desire to avoid the fatal consequences of the atrocious deed of Texan Annexation. If the people were awake to the importance of this question of Annexation to the welfare, to the honor, to the very existence of the UNITED STATES, *as such*, they would speak with one voice from every city, county and town throughout the free States, in that decisive tone which would settle the question in the negative at once and forever:—which would sunder any such connection already formed, as threads are parted by flame.

It is to awaken—to inform—to inspire the American people with a sense of what they owe their times, their race, and themselves, that we propose this effort, to be carried on through the year, and to be concluded in December next, with THE TWELFTH MASSACHUSETTS A. S. FAIR. Wherever, the country over, there is a single person professing an interest in the cause, whose eye this shall meet, let that person instantly commence operations for THE FAIR, and interest as many others as possible for its success.

We have the pleasure of announcing to those who have aided us the last year, that but little remains on hand of the contributions of the last Fair. The whole will have been converted into money before the next, and employed in supplying lecturers and publications. Let no one shrink from the duty of aiding us, because he does not deem the Anti-Slavery lecturers and publications the best possible;—our object is to arouse those whose office it *should* have been to bear the truth to us: those whom all confess to be, by their prudence, mildness, judiciousness, and position, rightly qualified for the work we have undertaken, if they could but be induced to undertake it. From among these, we fervently hope, will arise, such as shall put to shame all former advocates, by their devotedness, their zeal, their diligence, and their disinterestedness.

We request for the cause's sake, the immediate formation of Anti-Slavery working clubs, for the aid of THE FAIR. Men can do as much for it as women, by furnishing the requisite funds; by making articles for it, as time permits,—the best specimens of their mechanical ingenuity, and manufacturing skill,—by sending the fruits of their agricultural industry. We ask not for the formation of sewing-circles *only*, but for working-clubs of every description. They may be made the medium of a happier social intercourse than commonly prevails. They may be reading societies and working societies, while their object is the promotion of the Anti-Slavery cause.

We ask of all our friends, and the friends of the cause, and the opposers of Texan Annexation throughout the country, to take the action above indicated. We ask of all such in this city, donations of money or materials, or orders for such articles as they prefer to purchase at the Fair.

Of the opposers of Annexation, we feel that we have a double *right* to ask aid; for have not *our* efforts aroused them to a sense of the danger and the wrong, and are not *their* efforts consequently due to awaken those who yet slumber over it? It is not more imminent now, than during all these years between 1835 and 1845, which they have slept away, while we watched and worked. Requite, now, to others, the good for which we should scorn the thought of a return to ourselves. We desire only to give the advantage of our personal exertions and experience in making this requital as extensively beneficial as economy and knowledge of the ground can do.

Donations and communications may be addressed to M. W. CHAPMAN, 25 Cornhill, office of the Massachusetts Anti-Slavery Society, or to either of the undersigned:—

MARIA WESTON CHAPMAN,
ANN T. G. PHILLIPS.
MARY G. CHAPMAN,
SUSAN C. CABOT,
ELIZA L. FOLLEN,
SARAH S. RUSSEL,
SARAH B. SHAW,
HELEN E. GARRISON,
LAVINIA HILTON,
ANNE WARREN WESTON,
MARIA LOWELL,
SARAH H. SOUTHWICK,
HENRIETTA SARGENT.
FRANCES MARY ROBBINS,
LOUISA LORING
HANNAH TUFTS,
CATHERINE SARGENT,
M. A. W. JOHNSON.
CAROLINE WESTON,
ANNA R. PHILBRICK,
MARY YOUNG,
HARRIET M. JACKSON,
MARY F. ROGERS.
ELIZA F. MERRIAM,
CAROLINE F. WILLIAMS,
ABBY SOUTHWICK
MARY WILLEY,
MARIAN FULLER.
ANN R. BRAMHALL,
LYDIA C. PARKER.
HARRIETT P. STURGIS.

Boston, August 29, 1845.

GREAT LITERARY ENTERPRISE!

BOOKS by mail!—Smith's Weekly Volume—second year. The cash system carried to its utmost limit!!

TEN COPIES FOR $2 50 PER ANNUM EACH!!—*The Weekly Volume; a Select Circulating Library for town and country. On the first Wednesday of January, 1846, commences, at Philadelphia, the second year of Smith's Weekly Volume, a select circulating library for town and country, on the plan of Waldie's, at a greatly reduced price, of a larger size, and new type.—Conducted by the original, and, for the first seven years, the sole editor of Waldie's Library.*

The publisher has the pleasure of announcing that the success of this period

Poetry.

From the Presbyterian Advocate.

WEE WILLIE.

There is much simple beauty in the following stanzas; and they will, we doubt not, awaken the most tender emotions in many a parent's bosom. The editor of the Charleston Observer, in his unqualified admiration of the poetry and pathos, probably overlooked the error of the last stanzas, praying to glorified saints, to pray for us.

Fare thee well, our last and fairest,
Dear wee Willie, fare thee well;
He, who lent thee, hath recalled thee
Back with him and his to dwell.
Fifteen moons their silver lustre
Only o'er thy brow hath shed,
When thy spirit joined the seraphs,
And thy dust the dead.

Like a sun-beam, through our dwelling
Shone thy presence bright and calm;
Thou didst add a zest to pleasure;
To our sorrows thou wert balm;—
Brighter beamed thine eyes than summer;
And thy first attempt at speech
Thrilled our heart-strings with a rapture
Music ne'er could reach.

As we gazed upon thee sleeping,
With thy fine fair locks outspread,
Thou didst seem a little angel,
Who from earth to heaven had strayed;
And, entranced, we watched the vision,
Half in hope and half affright,
Lest what we deemed ours, and earthly,
Should dissolve in light.

Snows o'er-mantled hill and valley,
Sullen clouds begrim'd the sky,
When the first drear doubt oppress'd us,
That our child was doom'd to die!
Through each long night-watch, the taper
Showed the hectic of thy cheek;
And each anxious dawn beheld thee
More worn out and weak.

'Twas even then Destruction's angel
Shook his pinions o'er our path,
Seized the rosiest of our household,
And struck Charlie down in death—
Fearful, awful! Desolation
On our lintel set his sign;
And we turned from his sad death-bed,
Willie, round to thine!

As the beams of Spring's first morning
Through the silent chamber played,
Lifeless, in mine arms I raised thee,
And in thy small coffin laid;
Ere the day-star with the darkness
Nine times had triumphant striven,
In one grave had met your ashes,
And your souls in Heaven!

Five were ye, the beauteous blossoms
Of our hopes, and hearts, and hearth.
Two asleep lie buried under—
Three for us yet gladden earth:
Thee, our hyacinth, gay Charlie,
Willie, thee our snow-drop pure,
Back to us shall second spring-time
Never more allure!

Yet while thinking, oh our lost ones,
Of how dear ye were to us,
Why should dreams of doubt and darkness
Haunt our troubled spirits thus?
Why, across the cold dim church-yard
Flit our visions of despair?
Seated on the tomb, "Faith's angel"
Says, "Ye are not there!"

Where then are ye? With the Saviour
Blest, forever blest, are ye,
'Mid the sinless, little children,
Who have heard His "Come to me!"
'Yond the shades of death's dark valley,
Now ye lean upon His breast,
Where the wicked dare not enter,
And the weary rest!

We are wicked—we are weary—
For us pray, and for us plead;
God who ever hears the sinless,
May through you the sinful heed;—
Pray that, through Christ's mediation,
All our faults may be forgiven;
Plead that ye be sent to greet us
At the gates of Heaven!

From the Democratic Review.

LABOR.

BY MRS. FRANCES OSGOOD.

Pause not to dream of the future before us!
Pause not to weep the wild cares that come o'er us!
Hark, how Creation's deep, musical chorus
Unintermitting, goes up into Heaven!
Never the ocean wave falters in flowing;
Never the little seed stops in its growing;
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

"Labor is worship!"—the robin is singing;
"Labor is worship!"—the wild bee is ringing;
Listen! that eloquent whisper upspringing,
Speaks to thy soul from out Nature's heart.
From the dark cloud flows the life-giving shower,
From the rough sod grows the soft-breathing flower;
From the small insect, the rich coral bower;
Only man, in the plan, ever shrinks from his part.

Labor is life!—'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth!
Flowers droop and die in the stillness of noon.
Labor is glory!—the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens,
Play the sweet keys would'st thou keep them in tune.

Labor is rest—from the sorrows that greet us;
Rest from all party vexations that meet us;
Rest from sin-promptings that ever entreat us;
Rest from the world-syrens that lure us to ill.
Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over Care's coming billow;
Lie not down wearied 'neath Wo's weeping willow!
Work with a stout heart and resolute will!

Droop not, though shame, sin, and anguish are round thee!
Bravely fling off the cold chain that hath bound thee!
Look on that pure Heaven smiling beyond thee!
Rest not content in thy darkness—a clod!
Work—for some good—be it ever so slowly!
Cherish some flower, be it ever so lowly!
Labor! All labor is noble and holy:—
Let thy great deeds be thy prayer to thy God!

From Blackwood.

EACH LIGHT HAS ITS SHADE.

With every joy we haste to meet,
In hopefulness or pride,
There come, with step as sure and fleet,
A shadow by its side;
And ever thus that spectre chill
With each fair bliss has sped,
And when the gladden'd pulse should thrill,
The stricken heart lies dead.

The poet's brow the wreathe entwines—
What weight falls on the breast?
Upon that sword where glory shines,
The stains of life-blood rest.
So, where the roslest sunbeam glows,
There lies eternal snow!
And Fame its brightest halo throws,
Where death lies cold below.

Miscellany.

From the Evening Mirror.

CHARITY BEGINS AT HOME.

All the world, in the village of Sturton-le-Steeple, had said so, before the time of old Dorothy Pyecroft; but Dorothy did not join all the world in saying so. Sturton is a homely little place, situate in the pleasant shire of Nottingham, and lying within a couple of miles of the Trent, and old Lincolnshire; and its church steeple forms a pretty object in the landscape which you view from the hills above Gainsboro'.—Dorothy Pyecroft, from the time that she was a child but the height of a table, went to Gainsboro'-market with butter, eggs, or poultry, as regularly as Tuesday returned in each week; for the hearty old dame used commonly to boast that she had never known what it was to have a day's illness in her life, although, at the season we are beginning to gossip about, she was full threescore and ten. It was a bonny sight to see the old dame go tripping o'er the charming lea which spreads its flowery riches from Sturton-le-Steeple to the banks of the noble Trent, by four of the clock on a gay summer's morning, with the clean milking pail under her arm, that was bare to the elbow. You would have thought, at a distance, she had been some blithe maiden in her teens. And then the cheerful and clear tone in which she summoned her cows, calling to them as kindly as if they were her children—"Come, my pretty creatures!" a call that was the signal for a treat of pleasing and pastoral music to the enthusiastic early angler on the Trent: the rich, varied "low" of the cows,—alto, tenor, and bass—answered that call, in changeful echo across the stream; the angler's delighted ear caught a treble, heavenward, from the matin lark, to complete the "harmony;" and even the cackling of the geese, uttering their confused joy at the sound of the dame's voice, seemed to mingle no unpleasing "discord" with the natural chorus. By the time that her morning's milking was over, the spoilt maidens of the village were only beginning to open their kitchen window-shutters; and she usually passed the whole train of them, loitering and chattering about their sweethearts, on their way to the lea, as she returned home, with the rich load upon her head, and her arms fixed as properly a-kimbo as could be shown by the sprightliest lass that ever carried a milking-pail. Some little shame was commonly felt among the loiterers as they passed the exemplary old woman,—but it did not result in their reformation. Old Farmer Muxloe, who was always abroad at day-break, and usually chatted a few moments with the dame just at the point where the footpath crossed the bridle-way over the lea, often commented in no very measured terms on the decline of discipline among milk-maids since the day when he was a lad.

"Ah, dame!" he used to say, "there have been sore changes since you and I used to take a turn around the maypole: I'm sure the world gets lazier and lazier, every day."

"Why, you see, neighbor, fashions change," the old dame would reply—for she ever loved to take the more charitable side of a question—"may be, things may change again, and folk may take to getting up the earlier, after a few more years are over."

"I' faith, I've little hope on't," the old farmer would reply, and shake his head, and smile; "but there's nobody like thee, Dolly, for taking the kindest side."

"Why, neighbor, I always think it the best," Dorothy would rejoin, with a benevolent smile; "I never saw things grow better from harsh words and harsh thinkings, in my time."

And then the old farmer would smile again, and say, "Well, that's just like thee! God bless thee, Dolly, and good morning to thee!" and away he would turn Dobbin's head, and proceed on his usual morning's ride from field to field.

The work of her little dairy, added to the care of a humble household, composed of an infirm and helpless husband, and an equally infirm maiden sister,—with all and sundry, a stout house-dog, two tabby-cats, and a fruitful poultry-yard—usually occupied Dorothy Pyecroft through the bustling forenoon of each day. And when there was no immediate call upon her skill and benevolence among sick neighbors—for she was the cleverest herb-woman in the village, and exercised the knowledge of the healing art without fee, or willing acceptance even of thanks—she would sit in her polished high-backed chair, and work through the livelong afternoon at her spinning-wheel, drowsing her two infirm companions into a salutary rest and forgetfulness with the humming monotony of her labor, but revolving within her own mind many a useful and solemn thought, meanwhile.

Dorothy sat absorbed in this, her favorite employ, one afternoon in autumn, when an itinerant pedlar made his customary call at the cottage door. The dame's mind was so deeply involved in the contrivance of one of her little plans of benevolence, that she did not recognize the face of the traveller until he had addressed her twice.

"Any small wares for children? any needles, pins, or thimbles?" cried the pedlar, running through the list of his articles with the glibness of frequent repetition.

"No, Jonah, I want none," replied the dame, kindly; "but, may be you'll take a horn o' beer, and a crumb or two o' bread and cheese?"

The pedlar assented, well pleased; and lowered the pack from his shoulder, and set down the basket from his head; next, seating himself in a chair without the ceremonial of asking, and in all the gladsome confidence of welcome.

"Thank you, thank you, dame," he said, and smacked his lips with pleasurable anticipation, as he took the horn of smiling beer, and the piece of bread and cheese from the dame's hand.

"You're welcome, Jonah," replied the old dame, heartily. "Have you walked far to-day, and what luck have you had?"

"I've come twenty miles, and have never taken handsel yet, dame," answered Jonah, in a melancholy tone.

"So, poor heart!" said Dorothy, very pitifully; "I must buy a trifling dozen of needles of thee, however, before thou goest. I fear times are hard, Jonah; I hear many and grievous complaints."

"Times are harder than ever I knew them to be, dame, I assure you," rejoined Jonah; "and they that have a little money seem most determined to hold it fast. Sore murmurings are made about this, by poor folk; but I don't wonder at it, myself," concluded the worldly pedlar; "for, in such sore times as these, there's no knowing what a body may come to want; and as the old saying goes, you know, dame, 'Charity begins at home!'" and Jonah buried his nose in the ale-horn, thinking he had said something so wisely conclusive that it could not be contradicted.

"They say it was a parson who first used that saying," observed Dorothy, glancing from her wheel, very keenly, towards the pedlar; "but, for my part, Jonah, I am very far from thinking it such a saying as a parson ought to use."

"Say you, dame?" said Jonah, opening his eyes very wide.

"Did charity begin at home with their Master?" said Dorothy, by way of explanation.

"Ah, dame!" said the pedlar, quickly discerning Dorothy's meaning, "I fear but few parsons think of imitating their Master, now-a-days!"

"That's more than I like to say," observed the gentle Dorothy; "I think there are more good people in the world than some folk think for;—but I'm sure, Jonah, we all want a better understanding of our duty towards each other."

"Right, Dame Dorothy, right!—that's the best sort of religion; but there's the least of it in this world," rejoined the pedlar.

"Why, Jonah," continued the good dame, "I think there might easily be a great deal more good in the world than there is. Everybody ought to remember how many little kindnesses it is in their power to perform for others, without any hurt to themselves."

"Yes, a sight o' good might be done in that way, dame," observed the pedlar, beginning very much to admire Dorothy's remarks; "and how much more happy the world would be then!"

"Just so!" exclaimed Dorothy—her aged face beaming with benevolence—"that is the true way of making the world happy; for all to be trying to do their fellow-creatures some kindness. And then, you see, Jonah, when once the pleasure of thus acting began to be felt, there would be a pretty general willingness to make greater efforts, and even sacrifices of self-interest, as it is wrongly called, in order to experience greater pleasure, and likewise to increase the world's happiness."

"Truly, dame," said the pedlar, "you do me good to hear you talk. I'm but a poor scholar; yet I can tell you, without book, that you must be right."

"But then, you see, Jonah," continued the dame, half unconscious of Jonah's last observation, "if everybody were to say, 'Charity begins at home,' this general happiness would never begin. I like best, Jonah, to think of the example of the Blessed Being who came into the world to do us all good. He went about pitying the miserable and afflicted, and healing and blessing them. Charity did not begin at home with him, Jonah!"

The tears were now hastening down Jonah's rough cheeks. How forcible are lessons of goodness! how irresistibly the heart owns their power! Jonah could not support the conversation further. Dorothy's plain and unaffected remarks sunk deep into his bosom; and when he rose up and buckled on his pack once more, and the aged dame gave him "handsel," or first money for the day, by purchasing a few pins and needles, the poor pedlar bade her farewell in an accent that showed he felt more than common thankfulness for her kindness.

Alas! this is a world where good impressions are, too often, speedily effaced by bad ones. Jonah called, next, at the gate of a wealthy squire, and, with hat in hand, asked for leave to go up to the kitchen-door and expose his wares to the servants. The squire refused; and when Jonah pleaded his poverty, and ventured to remonstrate, the squire frowningly threatened to set the dogs upon him, if he did not instantly decamp! Jonah turned away, and bitterly cursed the unfeeling heart of the rich man,—avowing, internally, that Dorothy Pyecroft was only a doating, old fool,—for after all, "Charity begins at home."

Scarcely had the pedlar taken twenty steps from Dame Dorothy's cottage, ere the village clergyman knocked at the door. The dame knew the young parson's "rap-rap-rap!" It was quick and consequential, and unlike the way of knocking at a door used by any one else in Sturton who thought it necessary to be so ceremonious as to give notice before they entered their neighbor's dwelling. Dame Dorothy ceased her spinning, and rose to open the door, curtseying with natural politeness, and inviting her visitor to be seated.

"Thank ye!" said the parson, raising his brows superciliously, putting the hook-end of his hunting-whip to his mouth, and striding about the floor in his spurred boots; "sit you down, I beg, Dame Pyecroft! sit you down—I'll not sit, thank ye!"

"I fear, Sir, there is a great deal of suffering, at present," said Dorothy, sitting down, and fixing her mild blue eyes upon the thoughtless young coxcomb, and feeling too earnestly in love with goodness to lose any opportunity of recommending its glorious lessons.

"Oh!—suffering!—ay!" observed the young clergyman, in a tone that showed he did not know what it was to think seriously; "you know there was always a difference between the rich and the poor."

"But do you not think, Sir, that the rich might lessen the difference between themselves and the poor, without injuring themselves?" asked Dorothy, in a tone of mild but firm expostulation.

"Why,—as to that,—I can't say, exactly," replied the parson, apparently brought to a halt in this thoughtlessness, and unable to extricate himself from the difficulty in which his ignorance placed him; "I can't say, exactly; but, you know, Dame Pyecroft, some people have nothing to give away, though they may be better off than many of the poor: with such people, you know, Dame Pyecroft, the old proverb holds good, that 'Charity begins at home.'"

"I am grieved to hear *you* quote that proverb, Sir," said Dorothy; "I had just been exerting my poor wits to show that that saying was not a right one, in the hearing of poor Jonah, the pedlar, before your reverence came in."

"Not a right saying, Dame Pyecroft? Why, you know it is a very old established saying; and I think it a very shrewd one," rejoined the clergyman.

"But it is not so old as the New Testament, Sir," replied Dorothy, with a winning smile; "and as shrewd as it is, do you think, Sir, it was ever acted upon by your Great Master?"

The young clergyman took his hook-whip from his mouth, laid it on the table, took out his pocket-handkerchief, and, blushing up to the eyes, sat down before he attempted an answer to the good old dame's meek, but powerful question.

"You will remember, Dame Dorothy," he said, at length, "that the Saviour was in very different circumstances to all other human beings that ever lived."

"But you will remember, Sir," rejoined Dorothy, in the same mildly-pertinacious manner, "that that blessed Being said to his disciples, 'I have given you an example, that ye should do as I have done to you: if I have washed your feet, ye ought also to wash one another's feet.'"

"Yes: that is very beautiful, said the young clergyman, feeling the irresistible force of goodness, and speaking as if he had never read the passage in the book, for himself: "the Saviour's example is very beautiful."

"And does not your reverence perceive how easy and delightful it would be for every one to begin to follow it?" immediately rejoined Dorothy, taking advantage of the good impression which, she saw, was being made on the mind of the young parson; "how easily might all who have enough, give even of their little superfluity; how easily might we all do each other kindnesses which would cost us nothing! What solid pleasure this would bring back upon each of our hearts; and how surely it would lead us to make sacrifices in order to experience the richer pleasure of doing greater good! Oh, Sir," concluded the good old creature, with a tear that an angel might envy gliding down her aged and benevolent cheek, "I cannot think that any one knows the secret of true happiness who practices the precept—'Charity begins at home!'"

The young and inexperienced man gazed with a strange expression at his new and humble teacher. This was better preaching than he had ever heard or practiced. His heart had been misled, but not thoroughly vitiated, by a selfish and falsely-styled "respectable" education. He was too much affected to prolong the conversation then; but he became, from that time, a pupil at the feet of the aged Dorothy. His fine manners were laid aside. He became a real pastor. He was, from that day, more frequently in the cottages of the poor, twenty times over, than in the houses of the rich. He distributed of his substance to relieve the wants of others, and lived himself upon little.—He forgot creeds, to preach goodness, and pity, and mercy, and love. He preached till he wept, and his audiences wept with him. His life was an embodiment of the virtues he inculcated. And when, in the course of five short years, he laid down his body in the grave,—a victim to the earnest conviction of his heart,—the poor crowded around his hallowed resting-place with streaming eyes, and loving, but afflicted hearts, wishing they might be where he was when they died, since they were sure his presence, they said, of itself would make a heaven!

The young clergyman interred Dorothy Pyecroft but half-a-year before his own departure; and her last words were words of thankfulness that ever she had shown the young man the fallacy of the proverb—"Charity begins at home." T. C.

FURTHER EXTRACTS FROM FOREIGN PAPERS.

We are not disposed to add to the irritation of the contest now going forward in Southwark, but we cannot satisfy ourselves without once more urging on the consideration of the Liberal electors of that influential metropolitan borough the grave and important questions on which they will, this week be called to pronounce a decision. We are anxious that that decision should be taken with due deliberation, and be such as will be satisfactory to themselves, in the result and retrospect.

This Southwark contest has become a much more serious affair, in point of public principle, than it was at the outset; and the character of the constituency is, in the same proportion, more deeply implicated in the issue. At the commencement there seemed no very wide and radical difference—nothing that could be called an essential antagonism of principle—between the two Liberal candidates, whose simultaneous appeal to the electors threatened to produce a division in the Liberal ranks, tending to the virtual disfranchisement of the borough. The points of opposition were mainly speculative—relating either to questions that are past and done with, or to questions that have not begun, and will not begin for many years to come, to be matter of serious parliamentary discussion. On all practical matters, each candidate offered a programme of principle and policy, containing Liberalism enough to last Southwark for this Parliament and the next, and the next after that. Although we did not conceal our very decided preference for Sir. William Molesworth, as an old and tried advocate of the popular cause, we could have been quite well contented to see Southwark of a different way of thinking; and were chiefly solicitous that a wise and timely union of the electors should take place beyond all doubt or danger the return of one or the other of two gentlemen, either of whom seemed well fitted to speak the sentiments of the borough on the great political and commercial questions of the day.

The character of the contest is now, however, very materially changed. The old question still remains—Will the Liberal majority of the Southwark constituency disfranchise itself by division? But a new question, of at least equal importance, is superadded to this. Mr. Miall, by his venomous attack on the religious character and the (very impertinently) presumed religious opinions of Sir William Molesworth, has submitted a new issue to the verdict of the electors. The question now is—Will the Liberal and Dissenting electors of Southwark entrust the cause of religious liberty to a man who has given disgraceful proof of his ignorance of, or contempt for, its fundamental principles?

If the Dissenters of Southwark mean, by "religious liberty," that which we give them credit for meaning, Mr. Miall has completely forfeited all prospect of those suffrages by which he hoped to give a Tory representative to a Liberal borough. He has shown that he either has not the slightest perception of the real import of the principles whose verbal formula is perpetually on his lips, or is ready and willing to sin against those principles, to any extent, for the purpose of damaging a political rival. The offence is gross and glaring. Here is a man who boasts himself a "voluntary," who proclaims that politicians have no business to meddle with religion, and that the Church ought to be separated from the State—prying for holes in his opponent's creed—mean enough to trump up at second hand (he got it out of Mr. Pilcher's committee-room) a dirty insinuation of heresy. A man who can never tell you often enough, or loudly enough, that all politico-theological tests, disabilities, exclusions, and preferences are immoral, sets up a new little quasi-theological test of his own invention, as the passport to the House of Commons. The opinion that the English people ought to have easy access to the works of the great and original thinkers that England has produced, and that writings in which John Locke found the materials of his philosophy are such as the world should not willingly let die—this opinion Mr. Miall dares to constitute a disqualification for the legislative trust. This noisy declaimer against "priestcraft" and "ecclesiastical tyranny" would revive for his own convenience, that worst and most enslaving of all priestly and ecclesiastical inventions—the *Index Expurgatorius*. This biter foe to all "spiritual police" turns policeman himself, and scents out constructive and inferential heresy like a practiced familiar of the Holy Office. He is open-mouthed against Pharisees and Pharisaism, and he scruples not to tell the world that an electioneering opponent "*hates the religion of the heart*"—a piece of mingled insolence and cant such as, we venture to say, Southwark never heard before from a parliamentary candidate. The "New Testament" is not only his religion, but his "politics and philosophy;" and he shows his appreciation of the volume whose lessons are summed up in charity, by maliguantly insinuating, to serve an electioneering turn, that his political rival is at once an infidel and a hypocrite;—"If the honorable baronet were to proclaim his true sentiments, the Dissenters would start back aghast with horror."

We will not believe, until we see it, that this piece of baseness will be acceptable to any considerable portion of the Liberal electors of Southwark. They will scarcely confide the parliamentary advocacy of religious liberty to a man who has yet to begin learning what "religious liberty" means—whose "liberty" is reckless license of imputation, and whose "religion" seems to consist in insinuating irreligion and hypocrisy against every one who does not think exactly as he thinks. We do not anticipate that Southwark Dissenters will consent to pass Mr. Miall's new Test Act; and we are perfectly certain that they are not of the opinion, that "*religion of the heart*" means fighting an election contest with poisoned weapons. And if we know anything of the temper and way of thinking prevalent among those of the working-classes, who are most eager in the suffrage movement, they will not be in the humor to entrust the popular cause to a man who thus betrays his hatred to the first and most fundamental of human rights—that right without which a people are slaves, let their suffrage be ever so far "extended" or "completed"—the right of free thought and free speech. Mr. Miall will, we trust, be taught that he has made a mistake in assuming that the Liberals of Southwark may be safely treated as fanatics and fools.

The claims of Sir William Molesworth on the confidence of the Southwark constituency, it were superfluous now to insist on. Nine years of parliamentary service, in which even his very unscrupulous rival can see no fault, have already decided this part of the question. His opinions, as a passive spectator, on certain legislative measures which now belong to the past, are not identical with those of a considerable number of the Liberal electors; but constituencies are usually most solicitous with respect to the sentiments and conduct of candidates on matters present and future. Nobody pretends to doubt that every Liberal principle or measure—political, commercial, or ecclesiastical—which can be brought forward, with the shadow of a chance of success, or even of serious discussion, for two or three Parliaments to come, will have Sir William Molesworth's hearty and energetic support.

Once more, however, we must beg most seriously to remind the Southwark Liberals of the possible consequences of allowing themselves to be divided. If they reject Sir William Molesworth—notoriously the candidate of the majority of them—the alternative is, not Mr. Miall, but Mr. Pilcher. In rejecting Sir William Molesworth, they will choose, not "complete suffrage," and "voluntaryism," but sliding-scale, dear bread, little trade, income-tax, and a hypothetical promissory note for wharfs and docks. Southwark may have, if its heart is positively set that way, an anti-Maynooth representative, but only in the person of a supporter of the "integrity" of the Church of England in Ireland. Mr. Miall, it is true, cares extremely little what goes with Southwark, so that Southwark adopts his new theological test: "*Even supposing that through his going to the poll a Tory should get in, it will only be for eighteen months, or two years.*" If Southwark thinks "eighteen months or two years" of Tory ascendancy, appropriately qualified with an "*only*," there is no help for it; but as this is Southwark's affair, and not Mr. Miall's, we hope Southwark will think well, and know its own mind before deciding.—Eighteen months or two years is certainly not much in the history of a people; but it is a good deal in the lifetime of a generation. To men profoundly penetrated with great political principles, and anxious for great political and social reforms, eighteen months or two years of dead blank and waste is rather a long time. However agreeable it might be to Mr. Miall, we should think it would be extremely mortifying to every honest and earnest man of Mr. Miall's party to be doomed to spend eighteen months or two years in saying "*No*" to every parliamentary motion for enfranchising industry and commerce, and doing justice to Ireland.

From the Perry Democrat.

THE RELIGIOUS DIVISION IN GERMANY, &c.

Mr. Bryant, editor of the New-York Evening Post, now travelling in Europe, writes as follows in relation to the great religious revolution going on in Germany:

DRESDEN, Sept. 9, 1846.

Lately I made an excursion, by railway, of two days, from Heidelberg to Strasburg, taking in my way the beautiful valley of Baden-Baden. A nobler Cathedral than that of Strasburg, and a lovelier valley than that through which the Murg flows, and the hot springs break forth from its banks, I have not seen. I climbed to the summit of the old castle which overlooks this valley—the mountain nest of the ancient line of the Markgraves of Baden—now lying in massive ruins, like the unburied bones of a giant. Its tower still rises high above the broad wood—the finest I have seen in Europe—which clothes the mountain side with its deep shade, and which seems as old as the castle itself. Around it I saw precipices and pinnacles of granite, and below, villages among the trees and meadows, as fresh in this showery season as in early spring, and green hill-sides seamed with walks leading up into the woods.

In the Cathedral of Strasburg, it seems to me as if the art of Gothic architecture had striven to outdo all its other wonders. I do not see how the aspiring, up-reaching character of that architecture, and its union of profuse decoration with airy lightness, could be carried further; the eye, as it wanders over the exterior of the building, is almost bewildered among the multitude of graceful pinnacles and sumptuous canopies, and slender shafts, among which stands an army of statues, bearded apostles, martyrs with palms, and regal figures on horseback, wearing crowns. The history of the Strasburg minster assigns a part of its execution to a female artist, Sabina von Steinbach, who is said to have embellished the portal with many of its finest statues. To me, the whole work, in its delicacy and variety, seems like the product of female taste and fancy—a morning dream of one of the sex realized in stone.

The interior corresponds, in lightness and magnificence, to the outside. The clusters of slender shafts rise to a prodigious height before they bend into the arches which support the roof over the nave, and the neck of the spectator aches as his eye follows them upward. When the sounds of the organ roll into these depths, hundreds of statues, on each side, seem listening and bearing part in the worship. I wonder that drawings and casts of the finest works of the ecclesiastical and monumental sculpture of the middle ages, are not multiplied, as they are of the remains of Greek and Roman art. These ages were scarcely less remarkable for their sculpture and architecture, and the early painters learned to be noble and natural from those who wrought in stone.

When I was listening to the fine organ of the Strasburg minster, and the chants of the Catholic service, an event was taking place at Heidelberg, which made me regret that I had not postponed my excursion to another day. The German Catholics, or new Catholics, of Heidelberg, assembled in one of the Protestant churches to hear a discourse from Professor Kerbler, an apostle of the new sect, who is travelling from one part of Germany to another, preaching to his brethren, and strengthening their hands. The occasion was one of great interest in Heidelberg. A vast multitude of Protestants and Catholics came to hear him, and listened with the profoundest attention. "You might have heard the step of a mouse upon the floor," said a lady who was describing the scene. At the close of his discourse, Kerbler administered the communion.

You are already doubtless acquainted with the history of the origin of the new Catholics. You know that its immediate cause was the revival of certain practices and usages in the Catholic Church, which of late years have been laid aside. The Bishop of Treves, Arnoldi, invited the faithful to make pilgrimages to that city, in order to see a relic of the Saviour, the very garment which he wore at the time of his crucifixion, and which is said to have the power of working miracles. I fell in with a procession of persons making this pilgrimage on the 20th of August, as I was returning to Dusseldorf from a visit to the Cathedral of Neus, on the east bank of the Rhine. It consisted of three hundred persons, mostly women, walking two by two reciting prayers, and telling their beads as they went.—Here and there a cross, ornamented with wreaths of artificial flowers, was borne aloft on a slender rod. The pilgrims appeared to be of the laboring class, and had come, I was told, from a town on the borders of Holland.

Against these pilgrimages, and against the persuasion that the Holy Coat of Treves, or any other relic, had the power of working miracles, Ronge, a parish priest of Silesia, in the Prussian dominions, protested, and preached with such vehemence and obstinacy, that, after various attempts to restrain him, he was excommunicated from the Roman Catholic Church. He treated the excommunication as an empty ceremony, denied the authority of the Pope, and continued a parish priest still, but a parish priest of the new Catholics. This happened about nine months since, and the number of new Catholic congregations in Germany is now two hundred. I have been told by those with whom I have conversed on the subject in various parts of Germany that their number is rapidly increasing.—Pamphlets relating to this new question pass through edition after edition. Medallion likenesses of Ronge, engraved from his portrait, and little busts of him in porcelain, are seen in shop windows of all the Protestant cities.

"You must understand, however," said a German to me, "that this progress of the new doctrine is almost confined to those parts of Germany where the Catholics are in the minority; that is to say, to Prussia, Saxony, Wurtemburg, and you may include the Grand Duchy of Baden. In Austria, a disposition to discuss the question has lately shown itself, but the Government keeps it down by prompt and severe measures. In Bavaria, also, no congregation of the new denomination can be formed. It is discountenanced by the Government of Saxony, which, to the great offence of its Protestant subjects, prohibits them from allowing the new Catholics to assemble for worship in the Protestant churches. It is discountenanced also by the Government of Prussia, which, in this matter, listens to the counsels of Metternich. Meanwhile, the want of agreement in regard to points of doctrine is, perhaps, an obstacle to the spread of the new sect. The Jesuits know very well what they would have; among them there is no disagreement, and their organization is most complete. The new Catholics, however, have almost as many varying creeds as congregations, some departing more, and some less, from the standard belief which is acknowledged at Rome. They may, however, be said to agree in rejecting the authority of the Pope, the celibacy of the clergy, auricular confession, and the worship of images."

From Leigh Ritchie's Ireland.

GENUINE ELOQUENCE.

One man, whom I saw sitting on the ground, leaning his back against the wall, attracted my attention by a degree of squalor in his appearance which I had rarely observed, even in Ireland. His clothes were ragged, to indecency—a very common circumstance, however, with the males—and his face was pale and sickly. He did not address me, and I passed by; but, having gone a few paces, my heart smote me, and I turned back. "If you are in want," said I, with some degree of peevishness, "why do you not beg?" "Sure it is begging I am," was the reply. "You did not utter a word." "No? is it joking you are with me, Sir? Look there!" holding up the tattered remnant of what had once been a coat; "Do you see how the skin is speaking through the hole of my trousers? and the bones crying out through my skin? Look at my sunken cheeks, and the famine that's staring in my eyes! Man alive! isn't it begging I am, with a hundred tongues?"

Deferred Items.

An Indian Hanging.—The first Indian that was capitally executed by the Cherokees, under a Cherokee Sheriff, was a man named Nat, who was hanged several years ago, about five miles from Van Buren, Arkansas, for the murder of another Indian, who was called Musquito. We have the particulars from an eye-witness. The Sheriff had caused a gallows to be erected a short distance from the Court-Lodge, but when the culprit was brought to it, he being a very tall man, it was found to be too short for his accommodation, and some other place had to be sought for the execution. The whole band of Indians, with the Sheriff and Nat in the midst of them, then betook themselves to the banks of the Arkansas, in search of a proper tree from which to suspend the prisoner; and after a little time, a tall cotton-wood was found, with a projecting branch for up the trunk, that in the opinion of all was suitable for the purpose. Nat, now that all things were ready, expressed a wish to bathe in the river once more, which he was permitted to do, carefully regarded by the rifles from the shore. He went into the water, frolicked about for some time, swam to and fro with great apparent pleasure—then came to the shore, donned his blanket, and stood ready for the last act of the drama. The Sheriff now told him to climb the tree, which he commenced doing, the officer of the law toiling up after him with the fatal cord. Nat reached the projecting limb of the tree, and was desired by the Sheriff to work himself as far out upon it, from the trunk, as he could—which was done,—the Sheriff adjusted the noose ajound his neck, and tied the other end of the rope around the limb. All these preparations were conducted with the utmost coolness, and the most perfect good understanding existed between the Sheriff and the Indian. When all the arrangements were completed, the Sheriff told Nat that he would slide down the tree to the ground, and make a signal when he, the prisoner, must jump off the limb—to which Nat cheerfully assented. The Sheriff reached the ground, and looking up to the limb upon which sat the poor victim, he shouted—"Now, Nat, you red devil, jump!" And jump Nat did, and after a few struggles, hung a mass of lifeless clay, to the infinite wonderment of his red brethren, who had never before been regaled with the sight of an execution of that kind.—*Albany Atlas.*

Northern Men at the South.—Fayetteville, (N. C.) is a thriving place, but it wants Northern enterprise and mechanics to settle there. One of the citizens has published a circular, narrating the advantages which industrious Yankee artisans would enjoy, if they would begin mechanical business in that city. Almost every article of household utility used there is made at the North, and of course is much more expensive than similar articles if manufactured in that city. But the great difficulty which the Northern mechanic has to contend with, is the employment of slaves in all the departments of industry, to some extent making toil of the same kind disreputable to be pursued by a white man. This is the great, all-pervading, blighting curse of the South. On this point the writer says, "Northern men must remember, however, that in coming to this place, they are coming to the South. Their success must depend much on continuing their Yankee habits both in working and economy. If they expect to fall into *Southern customs*, and to become mere overseers of business, they may calculate that business will not be successful; but if they will go into the front ranks, themselves working as well as directing, practicing at the same time a rigid economy, they may soon acquire a business that will yield a competency, and ultimately carry them to wealth. In doing this, feelings perhaps may be encountered which will require some sternness of resolution. A little independence, however, will overcome all."—*New Haven Palladium.*

New Mowing Machine.—Captain Wilson, of Buffalo, has just succeeded in bringing to perfection an article for the above purpose, which deserves the attention of all who are in any way interested in agricultural pursuits. The Buffalo Advertiser thus describes Captain Wilson's invention:

"The machine consists of a carriage on four wheels, drawn by one or two horses, oxen, or other beasts of burden, in like manner as a common wagon. In the centre, at the bottom, is a horizontal wheel upon an upright shaft, which shaft and wheel receive a rotary motion, communicated by gear from the main axle, which revolves with its wheels, as the machine goes forward. The diameter of this horizontal wheel, with the addition of the knives projecting from its edge, measures the width of the swath, which is cut with the knives as the wheel goes forward, revolving rapidly and lying as close to the ground as the nature of the case may require. The apparatus which sustains the cutting wheel is so constructed as to accommodate its height to any inequalities in the ground, and to give it any inclination required. The knives are sharpened by their own operation, without stopping the machine.—There is also attached to the cutting wheel or tub, wings, which gather the grass as it is cut, and lay it in a swath regularly and in a most perfect manner for curing—it is most simple in its construction, and by no means liable to be put out of order."

Texas Feeling in Vermont.—The Vermont Legislature, previous to their adjournment on Thursday last, adopted a series of resolutions relative to the annexation of Texas. The first resolution declares that Congress has no right to annex foreign territory; the second, that the annexation of Texas will tend to weaken the bonds of the Union; the third protests against the annexation without the consent of all the States; and the fourth instructs the delegation in Congress to act in accordance with the preceding resolutions.

Mormon Oratory.—A brother, a veritable brother of the martyred Joe Smith, has lately been lecturing in St. Louis, on the Mormon abuses. The Reveille gives the following as a specimen of his peculiar oratory:

"Sez I *to* Brigham Young, sez I, 'How is it *agoing* to be about the young Joseph, who should in right, be the head of the church, as his father and his *family* have stood the brunt of the storm?' Ses he, ses Brigham Young, '*If* we go to preachin' young Joseph now, these enemies on our borders, will shoot the young prophet as they did his father:' and so they *sot* the head of the *church* aside, and ever since it aint *bin* a gittin' along at-all!"

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS, Northampton, April 14, 1844.

FREE CALICOES

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 8th, mo. 17th 1843. tf.

KENNETT SQUARE ACADEMY.

The location of this Institution, so generally known for the intelligence, enterprise, and high moral character of its population—is unsurpassed for beauty of situation, and healthiness of climate.

The course of instruction includes English Grammar, Geography, (of the Earth and Heavens, with the use of Globes,) plain and ornamental Pen